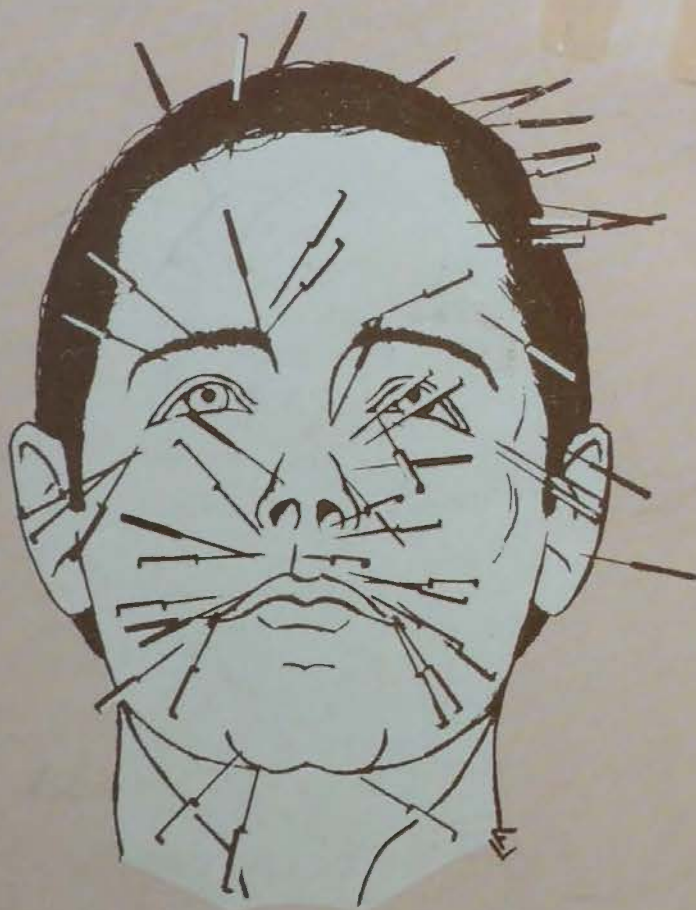


Acupuncture Mesmerism Hypnotism

Exposing Their Similarities

by
John de Romanett, M.D.



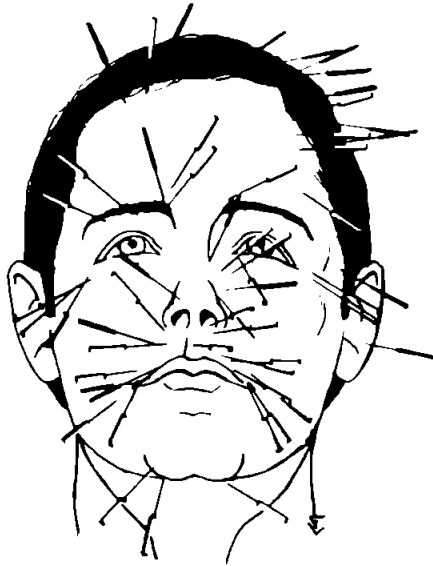
“The capacity of the human intellect to deceive itself
knows no limits.”

This revealing book is a compilation of the many questions discerning people ask about the similarities of acupuncture, mesmerism and hypnotism. The answers have been based on the world's scientific experiments and literature and will give the reader a logical basis upon which to form a rational conclusion.

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Preface

For those seeking truth, *res ipse loquitur* (let the thing speak for itself).

Science must always practice caution and skepticism that Louis Pasteur insisted were necessary characteristics of every true scientist.

“The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called “sympathetic remedies,” or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified physicians.”—White, E. G., *Prophets and Kings*, pp. 210-211.

Preposterous, unfounded results are claimed by acupuncture clinics in hundreds of different illnesses, including the crippling effects of infantile paralysis. One series of tuberculosis cases claims a cure rate of 89 percent. One report even claims to heal the blind. Some clinics treat hay fever by acupuncture needling, and some even attempt to inhibit tobacco smoking and reduce weight by acupuncture “stapling” of one of the so-called 39 inverted fetus positions of the ear (the patient wears the needle in the ear constantly.) Is it any wonder that the average American is confused by the acupuncture propaganda!

About the Author

Dr. de Romanett graduated from Walla Walla College, College Place, Washington, with a B.A. degree in 1940 and attended Loma Linda University, Loma Linda, California, graduating with an M.D. degree in 1944.



In addition to serving as a captain in the medical corps of the United States Army overseas, he has taken postgraduate studies in surgery in this country and in Europe.

He is a member of the Oregon State Medical Society and has served as president of the Umatilla-Morrow County Medical Society. Currently, he is a staff member of Community Hospital and St. Anthony's Hospital in Pendleton, Oregon, and has served as president of the staffs of both hospitals.

Dr. de Romanett has done extensive research in the study of leaf protein extraction. His research interest in problems associated with acupuncture began some years ago. He has been a member of the committee on acupuncture of the General Conference of Seventh-day Adventists which convened at Loma Linda University in October 1974. His tapes, produced by Audiotronics of Wenatchee, Washington, on the dangers of acupuncture, transcendental meditation, hypnosis, autogenic biofeedback and psychic surgery have been distributed worldwide.

In the preparation of this book, the author wishes to thank the medical school libraries of the University of Oregon and Loma Linda University for their kind cooperation in searching out reference material.

Repetitive, Monotonous Stimuli

(The following scientific paper entitled “The Use of Repetitive, Monotonous Stimuli in Hypnosis and Acupuncture Anesthesia in Both Animals and Humans” was presented by Dr. John de Romanett to the *ad hoc* committee on acupuncture of the General Conference of Seventh-day Adventists at Loma Linda University, Loma Linda, California, October 7, 1974.)

Animal hypnosis is a state of immobility and unresponsiveness in animals, initiated or induced in many invertebrate and vertebrate species by different kinds of sensory stimulation. There are numerous publications on the subject dating back many years. Active investigators at the present time include W. R. Klemm, W. T. Liberson and Stanley Ratner in the United States, G. Carli of Italy, D. Svorad of Czechoslovakia and P. V. Simonov of Russia.

Since modern hypnosis in the west relies on the concept of suggestion in the induction of hypnosis, this naturally has little to do with animal hypnosis. Among the foremost investigators has been Dr. I. P. Pavlov. Pavlov, like Pasteur, was a true scientist, who insisted on animal experimentation. Pavlov amazed the western world by his studies after the age of 80, when most men are dead or in nursing homes. Volgyesi, who studied under him, performed thousands of human hypnotic inductions in his lifetime. He also was a firm believer in the similarities of animal and human hypnosis, and was deeply involved in animal hypnosis experiments.

Pavlov's premise was that hypnosis, sleep and inner inhibition were one and the same. Even though many western hypnotists disagree with this concept, yet we know there is some relationship between these three conditions. Pavlov and his followers, including Volgyesi, believed that animal hypnosis is qualitatively the same as human hypnosis.^{1, 2}

First, we must define hypnosis that will fit both animals and humans. It can be defined as a mental and physical phenomenon due to suppression of functions and awareness of the cerebral cortex. This results in the ascendancy of the subcortical brain centers (sometimes referred to as the hypnogenic zone of the brain stem in animals) with temporary loss of awareness and acquired inhibitions. Physical phenomena such as analgesia can result.

In animals, the hypnotic state can be induced by utilizing one or a combination of the following four methods:³

- 1) Restraint.⁴
- 2) Inversion.⁵
- 3) The use of hypnogenic pressure points—these vary according to species.⁶
- 4) The use of repetitive, monotonous stimuli—these can be lights, sounds, voices, mesmeric strokings, puffs of air, but especially useful is electrical current.^{7, 8}

In humans, faith and willpower alone can bring on the hypnotic induction, but by combining faith with one or more of the above four animal-inducing factors, and especially repetitive, monotonous stimuli such as electrical current, the state of hypnosis may be induced more efficiently.

In the hypothesis, one can assume the existence of an hypnogenic center in the brain stem, and the possibility that this center is modulated or inhibited or controlled by the cerebral cortex. This premise appears to be verified by surgical removal of the cerebral cortex in animals that are insusceptible to routine hypnotic induction, such as certain species of rats. With removal of the cortex, the previously insusceptible rat appears to be easily induced into a state of hypnosis by the standard animal induction methods previously outlined.

This premise is also supported by ontogenetic (age group development) studies, showing that in newborn insusceptible species of rats with an undeveloped cortex, that they are susceptible to hypnosis until about 15 days of age, after which their susceptibility to hypnosis declines with age and

growth maturity of cortex cells. The implications derived from the experimental data indicate that, under certain conditions in susceptible species, stimulation of the hypnogenic center in the brain stem and subcortical areas results in sending out inhibiting signals to the cerebral cortex control system, so that the cortex can become disinhibited, thus facilitating the induction of the hypnotic state.⁹

In perspective, this approach can readily explain how acupuncture anesthesia works. From earlier studies in China in 1958, until the present time, the number of needles inserted for inducing anesthesia for operations has decreased from as high as 80 needles to one needle in some Chinese hospitals, and some of the studies have found that the location of the one needle is unimportant, as long as the electrical current is delivered at a repetitive, monotonous rate for 20 to 30 minutes.^{10, 11, 12, 13}

This procedure, in selected, preconditioned cases can result in the trance condition, similar to animal and human hypnosis. As in all human hypnosis, faith enters the picture both as to the efficacy of the therapy and the ability of the operator, or anesthetist. This faith is necessary to overcome the inhibitory control of the cerebral cortex over the hypnogenic zone of the subcortical areas of the brain. Thus, the repetitive, monotonous stimuli of the electrical current do not close a gate or block transmission of pain signals from the site of the surgery as postulated by some investigators. Instead, the effect of the stimuli is to aid in the hypnotic trance by disinhibiting the control centers of the cerebral cortex, so that the hypnogenic centers gain ascendancy. Hence, with the hypnotic induction, analgesia results.

Based on the premise of the similarities of inducing trances in animals and humans, whether one calls it hypnosis or acupuncture, one can readily explain the phenomena produced. Under this hypothesis, there is no problem explaining satisfactorily why animals and man can be trance-induced by repetitive, monotonous stimuli, whether it be by the stroking procedure of mesmerism, the

repetitive voice procedure of hypnotism or the repetitive electrical stimuli of acupuncture. The result is the same in all cases. This also readily explains why infants can be anesthetized for surgery under the acupuncture method of repetitive electrical stimuli. In addition, for infants, some of the other factors used in animal hypnosis may come into action; that is, inversion or the supine position and restraint. The cerebral cortex at an early age, also, will not have developed to its full extent the inhibitory factors that work to control or inhibit the hypnogenic centers in the subcortical areas of the brain. This has been demonstrated as mentioned in ontogenetic studies in young rats.

It appears from experiments that not all of the four methods need be used in induction technic, but all cases appear to use restraint, either self-imposed such as in autohypnosis, or in visual fixation methods, or manually, in animal restraint.

What are some of the characteristics of animal hypnosis? Immobility is the dominant feature. Muscle tone varies. In animals that are standing or sitting, there will naturally be some degree of rigidity in their hypnotic state. Otherwise, there will be some degree of muscle relaxation. The general result is depression. There is some degree of analgesia. There may be some spinal reflex changes depending on species. The eyes are open and do not move. The corneal reflex is active. Heart and respiratory rates may not change, but variations can probably occur in all observed phenomena in different species.

Restriction and inversion are easily demonstrated in rabbits by putting sideboards along the animals, or merely inverting them manually. In human infants, for surgery, they would be inverted or in the supine position for most surgeries, and might be restricted in their movements by sheets or other methods. Adult humans are usually restricted in their movements just prior to hypnosis.

In sensitive hypnogenic pressure points, this can be demonstrated in snakes, alligators, rabbits, horses and dogs. In humans, among Orientals, sensitive pressure points are used to overcome an adversary in wrestling or combat.

In animals, some investigators have found that increasing the time of hypnotic training and increasing the number of inductions appeared to prolong the hypnotic duration. However, other investigators have found opposite results.

The general hypothesis concerning the use of repetitive, monotonous stimuli appears to explain how acupuncture anesthesia works in both humans and animals, but certain questions remain unanswered. In other types of acupuncture such as therapeutic acupuncture, where a small amount of electrical current is used, is there a possibility that a subliminal type of auto- or self-hypnosis is produced due to the factors of faith and the animal hypnotic-inducing factor of repetitive, monotonous stimuli of the electrical current? Could this account for some of the optimistic results obtained in certain series of therapeutic acupuncture?

Did the Chinese in 1958 inadvertently rediscover one of the prime facets for inducing animal and human hypnosis, that is, the use of repetitive, monotonous stimuli in the form of electrical current? One wonders if they are forcing people to use electroacupuncture against their will. One intriguing question is, why was acupuncture virtually discontinued from 1960 to 1966, when it was again ordered to be used by government leaders? Supposedly, it was discontinued because it was thought unscientific, but there may have been more pertinent political reasons. While the western world is debating the medical efficacy of acupuncture, it may be that the main thrust of using acupuncture in China is in the political indoctrination of its people.

There are many questions about acupuncture and hypnosis that will probably never be answered fully, for we are dealing in fringe areas of psychology and hypnosis. The pendulum of ideas sways, and it is possible that the Pavlovian theory of the similarity of animal and human hypnosis may again be given more scientific attention.

In summary: Hypnosis is a mental and physical phenomenon due to suppression of functions and awareness of the cerebral cortex. This results in the ascendancy of the sub-cortical brain centers with temporary loss of awareness and acquired inhibitions. Analgesia can result.

In selective humans, faith and willpower alone can bring on the hypnotic trance, but by combining faith with one or more of the above four inducing animal factors and, especially, repetitive, monotonous stimuli, the state of hypnosis may be induced more efficiently.

The anesthetic results of acupuncture anesthesia in both animals and humans can also be explained by the hypothesis that the trance induced is hypnotic in nature. In adult humans, faith comes into the picture, and together with the repetitive, monotonous stimuli of the electrical current, the hypnotic trance state can be accomplished more efficiently in the selective, susceptible human subject.

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Recent Historical Background of Chinese Acupuncture

After winning control on mainland China in 1949, the Communist regime launched a series of nationwide reforms. In doing this, they attempted to change every aspect of Chinese life. One great change was the land redistribution. They expropriated the land of all landlords, and distributed the acreage to farm laborers and poor tenants. By so doing, landlords were eliminated as an economic class. However, with time, they were endeavoring to eliminate all private landowning, and the elimination of landlords was only a step in this direction. Every aspect of the nation's business and economy was eventually to come under the power of the state.

It took some years after 1949 to gain controls necessary for this change. In 1953, the communist government launched the first five-year plan and began the monumental task of converting China from an agricultural to an industrial country. After 1955, the agricultural economy was largely collectivized and most commerce and industry was communist owned. By 1957, it became evident to westerners that China was experiencing food shortages, student unrest and peasant revolts.

It was decided in the second five-year plan (1958-1962) to increase agricultural production by 35 percent as compared to 23 percent increase in the original plan. In 1958, the first year of the "great leap forward," came the establishment of the people's communes. Tension throughout the nation was evident in this great change. Such a transformation on so vast a scale is without parallel in history. And there was considerable opposition. The *People's Daily* of 1960 reported one-third of the cultivated land in Shantung was overrun with weeds because of neglect. Of great significance is the fact that during the initial phases of the com-

mune movement in 1958, there were significant educational changes. All education was to be combined with “productive labor” and all intellectuals were to be made workers. Schools and colleges operated by western missionaries were confiscated. In the revised system, emphasis was on ideological uniformity. Teachers were retrained through “ideological remolding campaigns.” Mass education was pushed. Nearly 1,500,000 students were enrolled in technical schools in 1958.¹

In the midst of all this change, came the formal government’s backing of acupuncture, that strange Oriental method of “healing.” It had been banned by the Chinese government itself in 1929. There are several theories as to why this witchcraftlike therapy was backed by the Chinese Communist Party. One is that there were not enough medics to go around for the population, and mass-trained acupuncturists might fit the picture. Another is that discontent and anger arose over the seizing of land and changing of old Chinese customs, and that as a gesture to the Chinese peasants, acupuncture and other traditional Chinese medical methods would not only be maintained, but also expanded. Another possibility is that Mao and his fellow communists wanted to glorify Chinese culture over western culture. Especially since Chiang and the Kuomintang had forbidden the use of acupuncture in 1929, the Chinese Communist Party could now advertise to the world that they were reintroducing it in a legal way.

Another theory is that in many primitive cultures the person of authority is the witch doctor or medicine man, and during the great change to agricultural communes, a person of influence to pacify the local population would be the acupuncturist. Thus, thousands of these acupuncturists were trained. One has to consider that many movements get started as a result of one or more persons, and it is thought that a woman—Mao’s wife—may have been the influence to bring this occult therapy into prominence.

Whatever the reasoning of Mao and his close associates, acupuncture has spread wildly through the western world.

Propaganda concerning it first influenced journalists. Then there followed visits by American doctors who became enthralled by its use, and believed some new type of therapy had been discovered. What many of these physicians seem to forget is that history can show them the same phenomenon has occurred in the past. During the Mesmer era of the early 1800s, numerous operations were performed under the anesthesia induced by the use of mesmerism, the forerunner of hypnosis. The records of London hospitals and elsewhere, in the early 1800s abound in statistics of these cases, before the advent of chemical anesthesia. History has a way of repeating itself. One must maintain a cautious, skeptical attitude to appraise false propaganda. In China, the propaganda may be in the realm of coercive persuasion. In the West, the indoctrination is more subtle. However, the result of false mind indoctrination is the same by either method.

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Witchcraft

Witchcraft refers to workers of magic, whether male or female. Magicians and sorcerers are known in all parts of the world.¹ In savage and primitive communities, they use hypnotic trances on their subjects for forms of healing. Divination or foretelling the future is one of the commonest forms of witchcraft. The term magic comes from the occult learning and practice of the Persian magicians. Sorcery is the use of spells or the illicit obtaining of predictions. It could be called destructive magic. Necromancy refers to the calling up of the dead for consultation. Magic exercised to promote well-being is sometimes called white magic, while black magic refers to the magician planning to do evil and appealing to demons to help him.

Practitioners of witchcraft, or witch doctors, commonly use hypnotic trances on their subjects for forms of healing. These witch doctors or workers of magic of all primitive societies are very adept with hypnosis. In their societies, the witch doctor induces the hypnotic state by monotonous chanting, rhythmic beating of drums and tomtoms, and like his civilized colleagues in western nations, may also resort to hypnotic drugs.

Repeated hypnotization will, in most cases, result in the subject's becoming more susceptible. With some subjects, a state of hypnotic trance may eventually be brought about by a single word of command. Such patients become highly suggestible and are, in reality, somnambulic guinea pigs for experimentation by the hypnotist or witch doctor, according to D. H. Rawcliffe.²

Usually, a magical formula is accompanied by a rite, like sprinkling water on the ground during the recital of a rain-producing formula, or in health procedures, like blowing in ears as is done in certain parts of Africa. In China, it is the insertion of needles into a patient, or burning leaves on a patient such as is done in moxibustion.

Many people wonder how these primitive people can

believe in these procedures. The reason is that the false ritual of magic is combined with enough practical effects, like trances with analgesia in cases of surgery, to convince these people that they have the real thing. And the same danger applies to us; our scientific judgment tells us that waving a wand, or burning leaves on the skin, or sticking needles in the skin makes no sense; then, when we suddenly see anesthesia from such devices, our judgment goes under the rug, and we become no more advanced than the primitive peoples of the deep jungles of Africa or the highlands of New Guinea.

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Mesmerism

Question: What is mesmerism?

Answer: Mesmerism is the forerunner of modern hypnotism and was started by Anton Mesmer, who lived from 1734 to 1815. He was an Austrian mystic and a physician. He studied theology and medicine at the Universities of Ingolstadt in Germany and in Vienna, Austria. He believed that the stars influence the health of humans by an invisible fluid. Later, he began to believe he had a healing and magnetic power in his own hands, which he called animal magnetism. He said this force permeated the universe. He finally was accused by University physicians of Vienna of practising magic, and in 1778 was ordered to leave Austria. He moved to Paris and there had considerable popularity. In 1784, the French government appointed a commission of physicians and scientists to study mesmerism (Benjamin Franklin was a member of this commission). The unsympathetic report caused him to lose favor. Many books describe mesmerism that swept all over France just prior to the French Revolution. They even describe horses and dogs being mesmerized, and it reminds one so much of the present frenzy in this country over acupuncture.

Question: How does mesmerism work, and why is it similar to acupuncture?

Answer: Mesmeric anesthesia or analgesia works in both animals and humans through rhythmic stimulation of the peripheral skin nerves by mechanical means like massage. Acupuncture anesthesia, which is similar to mesmeric anesthesia works in both animals and man also through rhythmic stimulation of the peripheral skin nerves, either by mechanically manipulating the needles, or by electrostimulation of the needles, or as is also used in China, by the method of palpating, pressing or massaging the designated puncture points.

Question: What is the philosophy behind Mesmer's treatment, and how does it compare to the Chinese philosophy and treatment by acupuncture?

Answer: One Viennese medical treatment in the time of Mesmer's early work in Vienna was the popular magnetized iron treatment, in which highly magnetized iron pieces, shaped like the organs of the body, were placed directly over the diseased organ. The Viennese physicians believed that the ill organ lacked magnetism, and that the magnetized iron could remagnetize it and reintroduce health. Mesmer became very involved in this; he expanded the theory, calling his new discovery animal magnetism, and discarded using iron magnets. He stated the world is a magnet, and magnetism flows through man, thus making him a magnet. Furthermore, he explained that a strong healthy individual or therapist can heal a sick man by letting his magnetism flow through the ill man, thus strengthening the magnetism of the individual being treated. This transfer of magnetism or energy was usually done through the hands by massage.¹

"Mesmer asserted that there existed a subtle and all-pervasive fluid which permeated the entire universe. The planets acting through it controlled the tides and the atmosphere. The mind and body of man could be influenced by manipulating the fluid. Where there was illness, it was because the fluid was out of balance in a certain part of the body."²

According to Mesmer's theory, "sickness, . . . resulted from an 'obstacle' to the flow of the fluid through the body, which was analagous to a magnet. Individuals could control and reinforce the fluid's action by 'mesmerizing' or massaging the body's 'poles' and thereby overcoming the obstacle, inducing a 'crisis,' often in the form of convulsions, and restoring health or the 'harmony' of man with nature."

"Mesmer and his followers put on fascinating performances: they sat with the patient's knees enclosed between their own and ran their fingers all over the patient's body,

seeking the poles of the small magnets that composed the great magnet of the body as a whole.”³

The Chinese believe similarly in a pantheistic belief, in that the Ch'i is the vital force or power pervading all nature. Also, that a disequilibrium of the vital force called Ch'i, represented by the positive, or Yang, and the Yin, or negative, causes all illnesses. The Chinese restore this imbalance by massage or needling to move excess Yin and Yang from one place to another.⁴

By historical review, it can be seen that both mesmerism and Chinese acupuncture philosophy believe in a fluid or energy that permeates all the universe and that an imbalance of this fluid or energy in man causes illness. To rejuvenate health, both philosophies believe in balancing or restoring this fluid or energy, either by massage or by needling. In conclusion, to correct fluid imbalance in the sick body, Mesmer and his followers stroked, massaged or put pressure on peripheral nerve areas of the body. The Chinese do the same by massage and pressure of peripheral nerve areas, but they have added an Oriental refinement by using needles in many cases over these sensitive nerve areas. The therapeutic result is the same whether one uses mesmeric massage or acupuncture needling.

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Hypnotism

Question: What is heterohypnosis?

Answer: It is a state of trance induced by another person, which causes the hypnotized individual to be more open to suggestion or influence. It has also been termed mesmerism, animal magnetism and induced somnambulism. Induced trances have been used from the dawn of human history. There are various degrees of hypnosis. About 25 percent of people can be deeply hypnotized for anesthesia purposes. There are great differences of opinion among hypnotists when it comes to defining hypnosis. Why is this? The reason is that hypnotists deal with powers which they do not understand. Briefly stated, it is simply using monotonous stimuli on a part of the brain either to inhibit it or put it to sleep.

One definition is that it is a special psychological state, resembling sleep only superficially. The Russian school of Pavlov believes hypnosis is a psychic phenomenon resulting from a stimulating force concentrated in one point of the brain, with inhibition or suppression of the rest of the cerebral centers. Another theory explains hypnosis on the basis that "certain regions of the brain become disconnected." Some believe hypnosis is due to suggestion alone, but this cannot answer many of the basic questions about it. Another definition of hypnosis is as follows: Hypnosis is a mental and physical phenomenon due to suppression of functions and awareness of the cerebral cortex. This results in the ascendancy of the subcortical brain centers (sometimes referred to as the hypnogenic zone of the brain stem in animals) with temporary loss of awareness and acquired inhibitions. Physical phenomena such as analgesia can result.

We must realize that no matter what the theory is concerning how it works, one fact is certain—there is subjection of the will of the hypnotized to the will of the hypnotist. One investigator explains that it is the substi-

tution of the willpower of the hypnotist for that of the subject. This means that with this substitution, there will be a weakening of the willpower, judgment and inhibitions of the patient being hypnotized. One writer says "the human organism has been converted into a machine, obedient to the will of the operator."¹ Even though hypnotists generally speak to put their patients into a trance, this is not necessary. Sometimes the subject is asked to fix his eyes on a distant point. Sometimes the room is dimly lighted, and often the hypnotist talks in a slow, monotonous voice. Depending on the type of patient, and the efficiency of the hypnotist, the subject can go to different levels of hypnosis.

In June 1958, the American Medical Association officially backed hypnosis. Up till then, it was considered in the realm of magic and mysticism. What has happened since? Has the medical profession endorsed it whole heartedly? Far from it. There is now more controversy over it than ever before. In fact, most doctors do not practice hypnosis, some believing it is quackery, and others feel that controlling someone else's will is morally wrong.

Even though modern hypnosis has been used for medical and therapeutic purposes for only about two centuries, yet it is one of the most ancient of remedies dating back to the beginning of history. It now has a scientific label and tries to pretend it is not associated with the old-fashioned witchcraft and magic. But it is one and the same thing.

Some of the most adept hypnotizers are those found in the least civilized areas of the world, and today hypnotism is used extensively in the jungles of Africa as well as in the western world. Its recent rejuvenation in the west began in the 18th century with Anton Mesmer. In the middle of the 19th century, the English physician James Braid studied mesmerism and named it hypnosis. There was little interest in it until after World War I. After World War II, the studies of hypnotism accelerated, and in the 1950s, both the British and the American Medical Associations formally approved its use.

Even though a majority of practicing physicians will

have nothing to do with hypnosis, it has slowly been gaining favor since the small nucleus of hypnotists managed to clear its acceptance as a mode of treatment with the American Medical Association in 1958. Medical hypnotists continue to write many articles on it in books and medical journals.

To be hypnotized, you must be a “willing” subject. You must surrender your will to the hypnotist. You must concentrate on this surrender. Who are the ones with good concentration? They are the intelligent, thinking people. Up to approximately 25 percent of people, can, under the appropriate condition, be inducted into the hypnotic trance.

Question: What is self-hypnosis?

Answer: Heterohypnosis is hypnosis induced by another, in contradistinction to auto- or self-hypnosis. It is not always possible to make a sharp distinction between autohypnosis and heterohypnosis, according to R. E. Shor and R. D. Easton in an article, “A Preliminary Report on Research Comparing Self- and Heterohypnosis,” which appeared in the *American Journal of Clinical Hypnosis*, Vol. 16, No. 1, in July 1973. Self-hypnosis can be defined as a psychophysiologic form of psychotherapy which the patient carries out himself by using passive concentration upon certain combinations of psychophysiologically adapted stimuli. This has been known and practiced for centuries among Far Eastern peoples, one group of whom were called Yogis. It was found that these unusual individuals could regulate some involuntary physiological processes, such as heart rate or pain. They did this through the practice of mental, emotional, and physical disciplines.² By self-hypnotic methods, many of these individuals could anesthetize themselves to pain. They have been known to lie on sharp instruments, and even to walk barefoot through hot coals of fire. They learned to hypnotically anesthetize themselves without the use of an hypnotist. In other words, they initiated self-hypnosis. Self-hypnosis, like heterohypnosis can be dangerous to the subject, for it can lead the individual away

from the real world and into a dream world of fantasy and, in certain subjects, into psychotic states.

Question: What is Transcendental Meditation, and what relationship does it have to self-hypnosis and Yoga?

Answer: Transcendental Meditation, as taught by Maharishi Yogi, is a variant of Hinduism.

It has spread into the public and private school system under the designation Science of Creative Intelligence or SCI. It has been approved by some state legislatures, and surprisingly, the United States Federal Government has allocated, through the National Institutes of Health, a grant for training high school teachers in SCI, the so-called Science of Creative Intelligence. The originators of the system insist that SCI is not a religion or religious practice.

But what are the facts? We must examine the writings of the founder, the Maharishi Mahesh Yogi. His writings and statements appear to implicate TM as a variant of Hinduism. In 1959, the Maharishi Mahesh Yogi first visited the United States, and since then, his organization has trained more than 250,000 persons in TM. At the present time, more than 15,000 new meditators are initiated monthly at approximately 200 centers in this country. TM appeals not only to students but also to others in that they claim that it is physically and mentally relaxing. It has impressed the academic and scientific communities by its claims of mental and psychological benefits such as improved memory and personality control.

Initially, TM is presented by its proponents as a non-religious technic for developing a person by following a thought to its subtler levels, until the field of thought is transcended in the source of all thought or being. The technic is that one sits in a relaxed position with eyes closed, and silently repeats a Sanskrit word called a Mantra.³

The preliminary training repeatedly emphasizes the so-called science of TM by referring to visual and auditory aids of biofeedback. The proponents avoid the implication that TM is related to any religion. But the facts show that TM is

related to the Hindu tradition. When the scientific dressing is taken off, TM as taught in the United States is a form of Yoga. What is Yoga? Webster defines Yoga as a Hindu theistic philosophy teaching the suppression of all activity of body, mind and will, in order that the self may realize its distinction from them and attain liberation. Included is a system of exercises for attaining bodily or mental control of well-being. A Yogi is a person who practices Yoga.

The word Yoga itself is a Sanskrit word for "union," and the final object of Yoga is union with God.⁴ Frankly, TM is often used merely for its psychophysical effects, but the religious overtones are still there. In its final stages of meditation, it includes the use of incense and kneeling with offerings before a picture of Guru Dev, the Maharishi's dead master. The idolatrous ritual is obvious.

The religion of a Yogi denies him the very possibility of repentance, because having realized in experience his own divinity, he believes he has attained or will attain perfection. He believes he does the right things spontaneously. Other than himself, he has no rule or standard to judge his actions. In other words, he lets his conscience be the standard for all his actions.

Even though SCI personnel insist that TM is nothing but a scientific procedure for relaxing and improving personality, yet the writings of the Maharishi say, "Transcendental Meditation is a path to God." Also the practice of Transcendental Meditation leads first to "Transcendental Consciousness," and then to "Cosmic-Consciousness," which takes many years, but it is not completed in this life, and here the doctrine of reincarnation comes in, together with the doctrine of self-salvation. These doctrines of salvation by works have no place for Christians.

The reason for the rapid spread of these eastern forms of meditation is that they promise health and happiness to a generation of Americans who live in a spiritual vacuum. Hence, these Americans are very susceptible to such forms of religious thoughts. Christians are not immune to the propaganda of Oriental eastern meditation. I became aware of this when a Christian friend of mine, who is a teacher,

became so intrigued with Transcendental Meditation that he took a course in it, and at the present time, one member of his family faithfully practices meditative exercises twice a day. Naturally, they are only interested in the psychophysical effects and avoid the Hindu religious implications of the therapy, but I must emphasize that these sincere folks do utilize a secret Mantra or repetitive phrase. Later in the book, I will go into detail on the use of a Mantra or repetitive phrase when inducing self-hypnosis.

Question: What is the relationship of autogenic biofeedback therapy to self-hypnosis?

Answer: In the western world, we have combined self-hypnosis and eastern methods of meditation to bring on more efficiently these fantasy trance states. The beginning in Europe of self-hypnosis was carried out by Dr. Oskar Vogt between 1890 and 1900. He observed that intelligent patients who had undergone a series of hypnotic sessions were able eventually to put themselves into a state which appeared very similar to hypnosis. His patients reported that these episodes seemed to help them, and he called them "prophylactic rest-autohypnoses." (See *Biofeedback and Self-Control*, edited by Joe Kamiya and others, 1971, Aldine Publishing Co., Chicago, Illinois, pages 437 to 462 and 633 to 653.) By 1910, Johannes Schultz in Germany, combined his research in hypnosis with Yogi methods. He named this autogenic training. During regular heterohypnosis, the hypnotized patients reported that they experienced two types of sensation during the induction—a feeling of heaviness and warmth in the extremities. He concluded that the psychological phenomena related to the experience of heaviness and warmth were essential factors in bringing about the changes from the normal to a hypnotic state. So, he reasoned that if he could reverse the process by having the individual merely think of heaviness and warmth in the limbs, perhaps the hypnotic state could be induced? He found that in susceptible individuals it could. This was the beginning of autogenic training.

To these two steps, four more were added, by having the patient concentrate on the activity of the heart and respiration and, finally, to think of warmth in the abdominal region and of coolness to the forehead. These six oriented steps became the core of autogenic training. To these later were added other refinements, such as "meditative exercises." At this point of the discussion, I want to emphasize that what the subject was concentrating upon in Dr. Schultz's noted experiments, were sensations of the autonomic nervous system that usually one is unaware of. In other words, Dr. Schultz was borrowing some of the ideas of Yoga.

Various religious sects have practiced self-hypnotic meditative exercises throughout human history. They all used similar methods. One sect from the 14th century tells how to alter consciousness. Their outline is as follows: Choose a word, say like "God," and begin repeating it over and over in your mind. If anything else enters your mind, immediately obliterate it by repeating continuously the chosen word. In time, the self-hypnotic trance comes on when everything else is forgotten. Even in Judaism, there were groups who practiced such types of meditation. In the second century, B.C., one group of Jewish mystics called Merkabilists, practiced this therapy. The meditator sat with his head between his knees, whispering repeatedly the chosen word or song. Dhikr, a sect of Islamic mysticism, used rhythmic breathing and constantly repeated the word God. Zen and Yoga both repeat a word or sound.

All of these meditative exercises contain four elements common to these religious practices—a sound or word repeated over and over, or fixed gazing at an object; second, a passive attitude; third, a comfortable posture; fourth, eliminating external stimuli by having quietness.⁵

The experiences are similar to dreams. Many lose sense of time and location. There are changes in metabolism. Oxygen consumption appears to drop, and carbon dioxide production decreases. Breathing slows down. The brain wave pattern produces the alpha brain wave, usually associated with deep relaxation.

This overall program was successful in many susceptible individuals for inducing self-hypnosis, but it took considerable time for the subject to learn it. However, now with the electronics explosion since World War II, the training process can be speeded up. One can combine Yoga and the psychological methods of western autogenic training with the modern technic called biofeedback. This biofeedback consists of providing visual or auditory displays that show the subject what is happening in certain normally subconscious functions of the body as he attempts to influence them by the use of mental, emotional and somatic visualizations. In other words, he sees visually on a screen or hears audibly what is happening to his heart rate, respiration, extremity temperature, muscle tension, and even his brain waves come under his surveillance. It can be used with about 80 to 90 percent of adults of all ages. It is even used with children as young as age six. It has been used to treat psychiatric as well as nonpsychiatric illnesses.⁶

In the last few years, with simple conditioning techniques utilizing electronic biofeedback apparatus, one can learn to dilate or constrict his blood vessels, or to raise or lower his blood pressure. With this technic, a person can learn how to alter the brain patterns of electrical activity. People lately have been learning to monitor their brain waves to produce the alpha, or drowsy brain state. In the alpha wave state, the eyes are not active, and are closed. There is no movement of the body. It is close to the trance or fantasy state. At this state, the brain waves are relaxed, muscles are relaxed, heart rate slow. It is believed that the alpha state is similar to deep meditation and close to the edge of self-hypnosis, a state in which fantasies can take over.

We all know there are dangers with the use of heterohypnosis. But are there hazards to autogenic training and self-hypnosis? Definitely, there have been hazards in its use, and psychotic breakdowns and hallucinations have been reported.⁷ I see no logical or rational use for hetero- and self-hypnosis. There is definite danger to the moral and mental stamina of those indulging in this type of therapy. The continued use of such therapy can weaken the will-

power of the individual, and expose him to possible psychotic breakdowns.

Not everybody can enter the self-hypnotic state. As with heterohypnosis, the percentage is limited. One may think he is immune to this type of hypnotic induction, only to find too late that he is one of the susceptible types. Better to avoid the possibility by refraining from such experimentation in the first place. Advanced education is no protection against hetero- and self-hypnosis indoctrination. In fact, my observation indicates that a doctor of philosophy, or medicine, or theology, is just as susceptible as the average person to hetero- and self-hypnosis. To those experimenters in biofeedback therapy, the following question is asked. Do the patients or subjects know ahead of time that the experiments use technics that some investigators have used for inducing self-hypnosis? In all fairness, the subject should be informed of this fact, as well as being informed that a certain percentage of individuals are more hypnotizable than others, and that it is difficult ahead of time to determine who these individuals are.

May I suggest extreme caution for those experimenting with autogenic biofeedback therapy. Even though one may believe he is safe from self-hypnosis by avoiding a meditative repetitive Mantra, yet the subject fulfills many of the major requirements for inducing the self-hypnotic trance; that is, by deep concentration on the biofeedback oscilloscopes, having a relaxed posture, eliminating exterior noise stimuli, concentrating on the Yogi method of slowing the heart rate, temperature control of extremities, muscle tension surveillance and, lately, the surveillance of alpha brain waves. All these can bring into play autonomic stimuli for inducing the autogenic trance state. Doctor Vogt and Doctor Schultz who pioneered western self-hypnosis at the turn of the century, would have been delighted with all the biofeedback equipment now available for surveillance of heart rate, temperature of extremities, muscle tension and brain waves.

Of real significance is the startling fact that recent medical literature reports that one of the leading research

hospitals in the United States now combines a repetitive phrase or Mantra with their autogenic biofeedback therapy program. Thus, advocates of the so-called scientific biofeedback therapy have openly joined hands with the philosophy and meditative teachings of Yoga.

Question: What do some physicians and scientists say about the physical dangers of self-induced, deep trance, meditative therapy?

Answer: On July 1, 1975, Associated Press reported the following:

YOGA TEACHER'S DEATH PROBED

ANN ARBOR, Mich. (AP)—Doctors are looking to studies of meditation in India for possible clues to the unexplained death of a young Ann Arbor Yoga instructor.

Robert Antoszczyk, 29, was found dead in his room June 3 in a meditation position. Pathologists at University Hospital and the Washtenaw County medical examiner's office could find no reason why Antoszczyk died.

Some of the young man's friends believe Antoszczyk decided not to return to his body because his soul found a better life.

A vegetarian who jogged, weightlifted and practiced karate, Antoszczyk was in excellent health, according to friends and his mother, Lillian Antoszczyk of Detroit.

University of Michigan pathologist Dr. Paul Gikas said he is examining medical research on Indian mystics for clues into Antoszczyk's death. Gikas says Antoszczyk may have been in such a deep trance as he meditated that he slowed down his heart, so his brain couldn't get sufficient blood and he died.

"The Indian scientists I have consulted tell me that this form of meditation can be very dangerous if the person does not know what he is doing," Gikas said.

Question: Who are the people that are most easily hypnotized?

Answer: The person disposed to imitative behaviors yields most readily to hypnotization.⁸

Also a study in hypnotic susceptibility shows that people who are most easily hypnotized are those who identify with novels and poetry, those who have an interest in science fiction, and those who are involved in religious experiences. This latter fact should alert active church members and ministers to be aware that they, too, can be very susceptible to hypnosis.⁹

Question: What are the mental dangers for those involved in hypnosis?

Answer: There has been danger in using television for demonstrating hypnosis. The British Broadcasting Corporation stopped televising hypnotic induction procedures after they learned that harmful trance conditions developed among some viewers. It is a well-known fact that there has been much abuse of hypnosis and there will be with acupuncture also. There is definite danger to the patient when hypnosis is used to remove phobias or psychosomatic conditions such as nonorganic pain or dermatitis, and the physician may find too late that the condition served to hold an underlying psychotic state in leash. On occasion, hypnosis may induce psychopathological states in the hypnotist himself. Since the results at times seem like magic, fantasies of omnipotence can result. One psychiatric clinic sees as patients never less than three hypnotist colleagues a month. Some of these have been psychotic; eight have required closed ward psychiatric hospital treatment. One case was that of a psychiatrist who would examine and even treat patients while in an autohypnotic trance, and would occasionally have no recollection of having seen, examined or treated the patient in question. Among the psychotic hypnotists were several teachers of "so-called medical-dental hypnosis." One of these "kept hallucinating himself as a caterpillar on a tobacco vine, forced to eat through the plant before he could look at and be blinded by the sun, so

that by so doing he could become deified.” Another was characterized as an addict of self-hypnosis, and a paranoid.¹⁰

Question: What are the spiritual dangers of self- and hetero-hypnosis?

Answer: The spiritual dangers become evident when one exposes the philosophy behind hypnosis. From a widely circulated book on hypnosis, I quote from the hypnotist author:

“God lies within us.”¹¹

“Answers and orders may either come from the God within you or from the Father within the physician.” (Referring to God within the hypnotist.)¹²

“It is necessary, therefore, for us to know how to make contact with our subconscious minds in order to contact the God which is within us.”¹³

“The acceptance of the good suggestions which come from this Godlike portion of the subconscious, immediately and without question, forms the basis for the acceptance of the principle, ‘Not my will, but Thine, be done.’ ”¹⁴

Essentially, this philosophy of hypnosis is related to the Hindu and Yoga philosophy, in that God is discovered in one’s self. Self then takes the place of God, and having realized in experience one’s own divinity, one believes he has attained or will attain perfection. He believes he does the right things spontaneously. Other than himself, he has no rule or standard to judge his actions. In other words, he lets his conscience be the standard for all his actions.

This philosophy of God or Divinity being us or within us, as is taught in the use of self- and heterohypnosis, in whatever guise it comes, has, in my opinion, no place in Christian doctrine. It can only lead to deterioration of fundamental Christian beliefs.

Do not think because you can be hypnotized you are a weak-willed individual. Twenty-five percent of all of us can be hypnotized if we are willing. The important thing to realize is that you should have nothing to do with hypnosis or related therapies in any form. To experiment or dabble

in these occult pseudosciences is to invite disaster for your spiritual, physical and mental health.

Question: Were teeth extracted under mesmerism?

Answer: Yes.¹⁵

Question: From what derivation does the word hypnotism come?

Answer: It comes from the Greek work hypnos meaning sleep. The name was first proposed by James Braid (1795-1860), who practiced hypnosis in Manchester, England. In 1844, Braid stated that hypnosis was a “systematic mode practiced for dethroning these noble attributes (reason and will) and reducing rational man to a state of abject and helpless imbecility.”¹⁶

Question: Who was James Esdaile?

Answer: James Esdaile (1808-1859), was a Scottish surgeon practicing in India who performed a great number of surgeries with the use of mesmerism. Patients were put into a trancelike state by assistants who took about an hour inducing the trance state by mesmeric stroking. He performed over 300 major operations and a much larger number of minor cases by this method.¹⁷

Question: What is the present thinking about rationale in the use of hypnosis?

Answer: From the time of Mesmer, the trend has been from the physical aspects of Mesmer, to the physiological of Charcot, and today the psychological aspects of Bernheim assume that hypnosis is related to suggestibility. However, suggestion cannot explain in depth the phenomena of hypnosis. In some countries, Pavlovian theory has its followers who believe that there is a close relationship between hypnosis, sleep and inhibition.

Question: What is pure hypnosis?

Answer: It is the induction of the hypnotic state in the individual by the mere command of the hypnotist. This is seen in primitive societies. For example, in central Africa,

where faith in the witch doctor is overwhelming, the mere command of the witch doctor will put the individual into a hypnotic trance. I have studied motion pictures of these individuals, who will, on order, quietly lie down on the ground and undergo extensive surgical procedures by the witch doctor with no anesthetic, and no drugs to lessen pain. In this hypnotic state, during the surgery, they will talk and, occasionally, want to drink water.

Question: What is another definition of hypnosis?

Answer: It is a psychic phenomenon resulting from a stimulating force concentrated in one point of the brain, with inhibition of suppression of the rest of the cerebral centers.

Question: What are these stimulating forces mentioned in the last answer?

Answer: These are usually repetitive, monotonous stimuli of light, voice, sound, pressure or electrical current. In the case of western type hypnosis, it is usually the voice. In acupuncture, it is the repetitive, monotonous electrical current or the repetitive, manual needling.

Question: In the western world, where surgery is performed under hypnosis, is the hypnotic trance brought on by command alone?

Answer: Usually, only after a preconditioning period which may be days or much longer. By repetitive, monotonous indoctrination, usually by voice, the patient is finally ready for the day of surgery, where by command alone, or pre-arranged touch signals, the patient may go into the hypnotic trance.

Question: Is glossolalia related to autogenic training and self-hypnosis?

Answer: It appears that self-hypnosis takes place with curtailment of the cerebral inhibiting factors, thus allowing the subcortical brain centers to take over, with unintelligible sounds being the result. This autogenic training may be partially induced by the repetitive stimulation of the

music and chants that go on in some of these glossolalial meetings. For the susceptible individuals, this may be just enough to put them into the glossolalial trance.

Question: Are women more easily hypnotized than men?

Answer: No. .

Question: Is the sex of the hypnotist of any importance?

Answer: No.

Question: Can people be hypnotized without their knowledge?

Answer: Yes.

Question: Does a person have to be seated or lying down to be hypnotized?

Answer: A person can be standing up or in any position to be hypnotized.

Question: Describe posthypnotic suggestion?

Answer: While under hypnosis, subjects can be told instructions to do certain acts after the hypnotic trance is over.

Question: How is the hypnotic trance induced?

Answer: In most cases, only the commanding voice of the hypnotist is necessary. Fixation objects, etc., are seldom needed. Usually, the hypnotist tells the patient to focus the eyes on a spot on the ceiling or wall, or on an object. Then commands are monotonously and repetitively given to the patient to breathe deeply, to be relaxed, to close his eyes, to feel sleepy and, finally, to fall asleep.

Question: Can a hypnotized person recall earlier experiences of his life?

Answer: Yes. Sometimes they are only fantasies.

Question: Is there danger in the use of hypnosis?

Answer: Yes. It can result in mental breakdowns in both the hypnotized person and the hypnotist, and it can

destroy the spiritual and religious experience of those who become involved in this type of therapy.

Question: Can one undergo surgery under hypnosis?

Answer: Yes. Many cases are reported. The results are similar to those undergoing surgery under acupuncture anesthesia.¹⁸

Question: What is the danger of repeated hypnosis?

Answer: Once hypnotized, the cerebral inhibition factors are less resistant, hence making it easier to be hypnotized again. Eventually, there is permanent weakening of these habit-formed character inhibition factors. This can definitely affect the moral stamina of the individual.

Question: Since acupuncture anesthesia affects the same "twilight" zone of hypnosis in the brain centers, is there the possibility of acupuncture's also permanently weakening the habit-formed character inhibition factors?

Answer: Yes. This is a definite possibility.

Question: Some scientists believe the difference between animals and man is the thumb, others the discovery of speech, and some, other factors. What is your impression?

Answer: My belief is that the difference between animals and man is that man has been given a cerebral cortex that can develop rational reasoning and deductive inhibition factors, so that with the right guidance and training, special restraint factors are brought into play to balance positively against the hereditary animal instincts of the subcortical brain centers. When toxic substances are used—alcohol, dangerous drugs and other toxic substances—that are harmful to the cerebral cortex, and can destroy parts of it, then the subcortical brain centers come more into action in the life of the individual. In the case of hypnosis, or similar therapies like acupuncture anesthesia, the delicate balance between inhibitory factors and subcortical centers can become unbalanced towards the side of the subcortical

animal instincts; Repeated hypnotic episodes can permanently weaken the developed inhibitory factors of the higher brain centers.

Question: Do you advise caution in the use of hypnosis, acupuncture anesthesia and other occult therapy?

Answer: Yes. When you submit yourself to hypnosis, acupuncture anesthesia and other occult therapy, you weaken your judgment and your self-determination. You come under the influence of another individual who could impair your standards of conduct, and could weaken your will and personality.

Question: Who are the ones most likely to be hypnotized?

Answer: In general, those who are most imitative are more susceptible to hypnosis.

Question: In hypnosis, it is necessary to have a very close relationship between the hypnotist and the patient. Does this exist in acupuncture?

Answer: Yes.¹⁹

Question: Do animals and humans have hypnogenic zones?

Answer: Yes. They both have these hypnogenic zones, so that by pressure alone or other mechanical methods, they can be hypnotized.²⁰

Question: What is meant by preconditioning the patient as it is used in both acupuncture and hypnosis?

Answer: It refers to the state where the subject hands over to the acupuncturist or hypnotist all decisions about what type of behavior is relevant. The patient chooses this himself, and is given prolonged instruction extending over days. This reinforces belief regarding the efficacy of acupuncture or hypnosis. Reactions to tissue damage and pain are forms of behavior, and these can be controlled under acupuncture and hypnosis.²¹

Question: Why is it that many investigators today believe hypnosis is a phenomenon of suggestion only?

Answer: One reason is that they are not willing to consider that it has any relationship to the occult. Also, in many cases, they are unwilling to relate it to animal hypnosis.

Question: Under hypnosis anesthesia, can patients talk, eat, etc.?

Answer: Yes.²²

Question: What is the present status of hypnosis?

Answer: Hypnosis is socially and medically acceptable.²³

Question: Can animals be mesmerized or hypnotized?

Answer: Yes.²⁴

Question: Under hypnosis anesthesia can the hypnosis be deepened or lightened as required by means of suggestion?

Answer: Yes.²⁵

Question: Does one have to be in deep hypnosis with eyes closed to have major surgery?

Answer: No. In some hypnosis surgery, the patient talks, drinks fluids or even smokes cigarettes. It all depends on the type of patient, and the ability of the hypnotist.²⁶

Question: What is psychic surgery?

Answer: Recently a 747 jet plane left the west coast for the Philippines loaded with passengers. Over 200 of the passengers were going to Manila for psychic surgery. This phenomenon has influenced many citizens of the United States to seek help overseas for their physical ailments. Psychic surgery is practiced by so-called "healers," many of them in the Philippine Islands. Their surgery should be called psychopseudo surgery. These "so-called surgeons," claim that the human body is opened for surgery without the use of instruments, only the bare hands of the operator touch the patient. No anesthetic is used, and the patient remains fully conscious, but feels no pain. These "healers"

claim to diagnose “psychically,” and insist that they have “healed” thousands of people, many of them with incurable diseases. I have personally talked to, and examined patients who have gone to the Philippines for this “psychic surgery.” One case was a lady, age 46, who had a supposed thyroidectomy. The surgery lasted 30 seconds according to the patient. She has no remaining scar of the neck. She is absolutely convinced of the surgery.

I have carefully examined a colored photograph of the so-called surgery, and from the photograph I see no evidence of any incision, only the curled up hand of the operator smeared with red liquid over the neck. Her husband also had psychic stomach and biliary surgery, and healing for his left shoulder bursitis. He also believes fully in the so-called surgery. As a practicing physician, my impression is that there was definite heterohypnosis involved to impress the patients into believing that they had real surgery and healing help for their problems. The patients told me that prior to surgery, the psychic surgeon met with them, and it appears that this was a preindoctrination session, such as is used in western heterohypnosis and Chinese acupuncture anesthesia. With the right indoctrination and belief that the psychic surgery will work, a strong hypnotist can take over, convincing both the patient and relatives watching, that real surgery has taken place. A doctor friend of mine who went to the Philippine Islands is absolutely convinced that he saw the real thing. You couldn’t convince him otherwise.

An interesting sidelight on the problem is that two of the patients believe they should be going back again to see the psychic surgeon. Evidently, the posthypnotic effect is diminishing or wearing off. I have been informed that this particular psychic surgeon claims that his so-called healing power is somewhat similar to acupuncture.

This type of so-called psychic healing is not new in the field of hypnosis or mesmerism. When I review the literature of mesmerism, I find that similar cases were recorded in France in the 1780 s when patients were mesmerized.²⁷

Question: What is the attitude of religious groups and organizations toward the use of hypnosis?

Answer: A study by a leading medical hypnotist in a book entitled, *Religious Aspects of Hypnosis*, published in 1962, states that the Catholic faith, the Jewish faith and most Protestant organizations except for three denominations, have no objections to the use of hypnosis in medicine and dentistry. Also many of the faiths of the Orient approve of hypnotic technics and use them in the training of their priests and in the maintenance of control over their congregations. The similarities between the philosophy of Yoga and the technics of hypnosis are well known and hypnotic technics in the utilization of a state of concentration in order to eliminate the stresses of the material world are especially evident in the Buddhist faith.⁸

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Therapeutic Acupuncture

Acupuncture can be classified into two divisions: therapeutic acupuncture and acupuncture anesthesia. Therapeutic acupuncture refers to acupuncture performed to relieve headaches, rheumatic pains and other illnesses, and, in certain clinics, to attempt to inhibit tobacco craving, alcoholism, overweight problems and other overindulgence syndromes. Therapeutic acupuncture appears to be merely a placebo or sugar-pill treatment, for in many prominent studies less than 50 percent of patients were helped, which is within the percentage of the placebo effect.

Question: What is acupuncture? How does it work? What is its relationship to hypnosis?

Answer: Stated in simple terms, acupuncture is a therapy developed by the ancient Chinese that consists of mechanical or electrical stimulation of designated points on the skin with inserted needles, or application of heat, massage, or a combination of these.

The origin of Chinese medicine is lost in antiquity. The earliest known text on acupuncture is the *Nei Ching*, or *Classic of Internal Medicine*, written supposedly by the legendary Yellow Emperor Huang Ti, who lived between 2697 and 2596 B.C. It is the basic foundation for all acupuncture. The Chinese claim to have learned of the increased sensitivity of certain skin areas, called points, when a body organ was impaired.

One legend has it that acupuncture began when a Chinese soldier was hit by an arrow in battle and noticed numbness in a different part of his body. Another theory is that a Chinese emperor noticed that arrows buried in his soldiers sometimes seemed to help ailments. The word itself comes from the Latin word “acus,” meaning “needle,” and like all ancient medicine, was a combination of philosophy, magic, mysticism and faith healing. It is postulated that all forms of life in this planet came about through vital forces

called the YANG, or the positive, or the male, from the sun and stars or the cosmos, and the YIN, negative or female, which received its weaker vital force from the earth and moon; that this vital force pervades all nature and that all illness is caused by an instability or disequilibrium of these forces in living things, especially in man. Thus, it is believed that health is a manifestation of an equilibrium of these forces; also, that the vital forces of YANG and YIN flow through 12 channels in the human body in the form of Chi which enters your body when you are born and leaves it at death. Originally, the Chinese postulated that there are 365 acupuncture points, 365 bones in the body, 365 days in the year, 12 meridians and 12 pulses, that all disease can be diagnosed successfully by the quality of pulse. Disease, according to this theory, is an imbalance of these elements and beyond that it gets more abstruse and increasingly difficult to understand. There are different ways of practicing acupuncture. One is the placing of needles along the so-called 12 meridians of the body which include the hands and feet. Another is pressure or massage along these meridians which may give similar results. Another form of acupuncture is known as moxibustion, and is done by placing a rolled, dried leaf of the Chinese wormwood tree and lighting it, attached or not, to an acupuncture needle. This causes a blister and the remaining ashes are rubbed in the blistered area.

In China, to graduate from one of the many acupuncture universities requires six years of training. In the United States, the enthusiasts have concluded that a short course of two weeks given as a seminar in Hawaii or Hong Kong is enough to become a practicing acupuncturist.

In a relatively short time, in the last few decades, acupuncture began to be used extensively as an anesthetic in China. Acupuncture has now spread worldwide, either to relieve pain in arthritis, headaches and other maladies, or as replacement therapy for a local or general anesthetic in dentistry and medicine. A more detailed study of the background of acupuncture brings out some of the following points:

That man and all living things evolved or came into being as a result of the cosmos—or the sun and stars, the earth and moon. This involves astrology and evolution.

Also, that the Chi is the vital force or power pervading all nature, which could be called Pantheistic.

That a “disequilibrium” of the vital force called “Chi” represented by the positive, or YANG and the YIN or negative, causes all illnesses. This is similar to mesmerism.

Also, that the basis for the philosophy behind acupuncture is Theosophy, or Oriental religions.

We must realize that acupuncture diagnosis is made through the taking of the pulse and may not only diagnose present disease, but also tell the patient’s past illness—and also predict future illnesses. That could be called divination.

One could conclude from the historical background that acupuncture is based on a philosophy which includes evolution, astrology, pantheism, mesmerism, or hypnosis, meridians that do not anatomically exist, Theosophy and Oriental religions, divination in diagnosis, and transmigration of the soul or reincarnation that is an integral part of Buddhism or Hinduism.

Treatment by acupuncture has three applications. For diseases of all kinds, the way-out acupuncturists promise help for virtually everything. Number two, as a use for pain and, three, as an anesthetic for surgery.

Acupuncture is not harmless. It can cause disease and has proved fatal in some cases. Dr. Edgar Berman, a retired research surgeon and former medical consultant to former Vice President Hubert Humphrey, observed in China an operation for acute appendicitis and the treatment of a patient with tuberculosis, both using the traditional needles. He stated: “I watched them treat both these cases with acupuncture, and I saw the patients die.”

A medical doctor friend of mine from Burma reported a case to me of a patient who lost half his face from acupuncture needles causing gas gangrene. New York City’s commissioner of Health, Dr. Joseph A. Cimino, is concerned

over the danger of infection because acupuncturists are said to either seldom sterilize their needles or do so improperly, and there are indications that some patients have broken out in abscesses after treatment. There is particular concern over the possible spread of hepatitis from contaminated needles.

Fortunately, in the United States, the general use of acupuncture for disease is usually ignored by American physicians because the talk of such things as elements, energy flow, meridians and channels is incomprehensible to western science, and there is no scientific evidence to justify it. As one analyst puts it—it sounds like gibberish.

Even western-trained Chinese physicians are doubtful because of its many failures, such as the acupuncture treatments on Mao-Tse-Tung himself. With the best of acupuncture practitioners available to him, he is reported still crippled by arthritis and sometimes hardly able to walk. Clearly, Mao himself has gotten no help from the acupuncture which he forced into an uneasy alliance with modern medicine in 1958 during "The Great Leap Forward." Actually, the acupuncture upsurge is heavily involved with the Chinese political scene, Mao and national pride.

Premier Lon Nol of Cambodia, with acupuncturists all around him, received it unsuccessfully for the after-effects of his stroke.

A recent report shows a Chinese physician who treated Governor George Wallace with acupuncture, gave the opinion that the Governor might walk again. This has not happened.

Dr. Berman (Humphrey's one-time medical consultant) was actually trained in acupuncture by a Chinese mentor when he was chief of the U.S. Marine Corps Hospital at Peking in the mid-forties. His mentor's wife arranged for his training—in return for treating the family with western medicine and she used Berman's aspirin in preference to her own husband's needles for her monthly headache. Dr. Berman recalls the 30-year-long acupuncture treatment (called successful by his acupuncturist) of an opium addict who smoked at least eight pipes daily. The "success" was

that on each day following treatment, the addict rarely smoked more than six pipes.

One report is by a United States expert, a professor of rehabilitation medicine, at one of our oldest medical schools, who has been trained in acupuncture at Marseilles, France, and performed more than 1,000 treatments at his center there. His summary is frank and he says "acupuncture is terribly misunderstood and overrated and there is too much public hysteria over it, even among the doctors. It gives no better than 50 percent success, essentially the same as the sugar pill. Moreover, acupuncture treatments have to be given over a considerable period, say two or three months—and remember, time alone may often heal."

He has also found that "the people most amenable to improvement with acupuncture are those who are highly susceptible to suggestion." This has also been shown by Dr. Herbert Spiegel, a professor of psychiatry at Columbia University, New York City, and Dr. R. Katz, in a study in which they found that only the patients who were hypnotizable got help from acupuncture.¹

The similarities of acupuncture and hypnosis can be listed as follows:

- 1) The occult methods of treatment by both acupuncture and hypnosis, or mesmerism have been used for centuries. The literature of mysticism and magic describes their uses in vivid detail.

- 2) Until recently, both acupuncture and hypnotism have been outside the realm of organized medicine. Hypnotism has only recently been recognized by the American Medical Association in the 1950s.

- 3) There is no anatomical or physiological basis for either hypnosis or acupuncture.

- 4) Most cases need some preconditioning in both acupuncture anesthesia and hypnosis anesthesia.

- 5) Acupuncture is claimed as a form of hypnosis by leading medical hypnotists of the United States.

- 6) The factors of inconsistency and unpredictability apply both to acupuncture and hypnosis. The reports of percentages of people that can be anesthetized vary

widely in both acupuncture and hypnosis. This can be understood when one realizes that in mind treatment, one deals with variable factors such as working with a selected series of preconditioned cases, or in populations or societies where there is little or no freedom, and where mind control is a dominant factor. Such variables can definitely affect the percentages obtained in both acupuncture and hypnosis.

7) In both acupuncture anesthesia and mesmeric anesthesia, the trance anesthesia is induced by rhythmic stimulation of the peripheral skin nerves.

Question: What is sham acupuncture?

Answer: Sham acupuncture is the placement of needles in the wrong places without the patient's knowing it, and the results showing up as well as if the needles were placed in the so-called correct points.²

Question: What is the traditional theory underlying acupuncture?

Answer: The traditional theory underlying acupuncture postulates that energy circulates constantly throughout the body by means of invisible channels known as meridians. These are supposed to be perceptible as series of sensitive points on the skin. It is these points, supposedly detectable by hand as well as by electrical apparatus that are treated most commonly by the insertion of needles but also by heat and massage. The Chinese believe that disease is a manifestation of a disturbance in the body's balance or Yin and Yang energy. The purpose of acupuncture is to bring this energy back into balance by the stimulation or depression of the flow of energy in the various meridians.

Question: Has any authentic scientific study ever discovered these meridians or channels?

Answer: No.

Question: Are there more than 365 points as the Chinese first believed?

Answer: It all depends on the investigator. The English and French investigators claim to have found 1,000 points. The Japanese claim discovery of 1,800 points. Hungarian researchers have come up with 100,000 points. It is absolute confusion. It means that the skin everywhere has sensitive points, some areas more than others.

Question: What is moxibustion?

Answer: Moxibustion is used by many classical Asian acupuncturists for certain disorders. The procedure consists of the burning of a small cone, about the size of a rice grain, of dried *Artemisia* leaves over selected acupuncture points.

Question: Do the Chinese treat mental and emotional diseases with acupuncture?

Answer: Yes. They use acupuncture in a great number of psychogenic dysfunctions, such as frigidity and impotence, obesity, insomnia, excessive fatigue, asthma and migraine.

Question: Is acupuncture expensive?

Answer: Yes. In general, acute conditions may be treated one to three times a day. Chronic diseases, however, are treated once every one to three days for a total of 10 to 20 treatments. This constitutes one course of therapy, and it may be repeated after a rest period of one to two weeks. First treatments often cost \$35. Following treatments are \$25 each. Length of treatment equals 20 to 30 minutes.

Question: What is the latest medical approach to the treatment of overindulgence? What does overindulgence refer to?

Answer: Overindulgence refers in medicine to the wrong habits of overeating, smoking, drinking alcoholic beverages, taking of harmful drugs, etc. One of the latest approaches to the treatment of these problems is the use of hypnosis and acupuncture.

Question: Can acupuncture help drug addicts?

Answer: There is no scientific literature available on the subject of curing drug addiction. However, one popular magazine mentions a ridiculous report of 39 drug addicts cured completely out of a series of 40 cases. In this series, they used ear points for needling the patients. The same article tells about an opium addict who had recently eaten a lot of garlic and had a bad breath, and 30 minutes after treatment of the needling, his garlic odor had vanished completely. Many of the popular magazines carry articles of this caliber on the subject of acupuncture.

Question: Is acupuncture related to the occult?

Answer: Yes. We live in the days of spiritualism and mysticism. You become aware of this everywhere. Religious leaders are also intrigued with the mystic. More than 40 colleges conduct psychic research and investigations into parapsychology. The very background of acupuncture is surrounded with mysticism, and some of the parapsychology investigators are very interested in acupuncture. Webster defines parapsychology as a science concerned with the investigation of evidence for telepathy, clairvoyance and psychokinesis. Telepathy is the apparent silent communication from one mind to another. Clairvoyance is the professed power of discerning objects not present to the senses. Psychokinesis is the movement of physical objects by the mind without the use of physical means.

Question: Is there any rationale for using electrical instruments in acupuncture to locate so-called "points"?

Answer: There is absolutely no rationale for using these instruments. Electronic firms in Italy, England, Japan, China and the United States have entered the market to supply the demand. There are many names given to the instrument. In simple terms, it is an electronic instrument for metering electrical currents in the skin. With it, points of maximum or minimal electrical conductance in the skin can be "found" for any one point. When the "point" is found, meter readings can be taken, or variable pitch sounds can be used, or even lights can flash on to impress

both the patient and the operator that they are “scientific.” Contact is made to the patient with a finger or hand clamp, and a small movable probe. What many operators may forget or do not know, is that false readings can be obtained by touching the skin too lightly or too heavily, or that the electrode cannot indent the skin, neither can it be brushed over the skin surface, neither must there be any oil or moisture on the skin.

One of the most prominent and experienced advocates of acupuncture, who has written many books on the subject, does not believe specific acupuncture points exist. On the other hand, one investigator from central Europe believes he has located 100,000 points, the Chinese believe in 365 points, the Japanese 1,800, the French 1,000. There is absolute confusion on this matter. To further confuse the issue, you can create your own points with this instrument. With the instrument, find a spot with no electrically indicated point, then pass the searching electrode over this spot several times, and in a very short time, the skin’s electrical resistance is reduced, and hocus pocus and abracadabra, you now have created a new electrical acupuncture point with which to confuse yourself.³

Question: What are some of the preposterous claims of acupuncture?

Answer: One text on acupuncture claims successful results for hundreds of different human illnesses, including the crippling effects of infantile paralysis. One series of 323 tuberculosis cases has a supposed cure rate of 89 percent. One report even claims to heal the blind. One acupuncture veterinarian’s report claims preposterous success in dogs with nephritis, posterior paralysis, deafness and epilepsy, with just a few acupuncture treatments.

Question: What do the mainland Chinese scientists themselves think about acupuncture?

Answer: We do not know the real answers, for no rational thinking Chinese scientist would dare oppose the ruling dogma of the state. We do know that “traditional Chinese

medicine” has, in the past, been officially frowned upon by the Chinese Imperial Medical Board, and was banned by the Kuomintang in 1929. This stand has been reversed, practically and ideologically. There is now a combination of western and traditional Chinese medicine, and the investigator is likely to become frustrated by the Chinese assertion that treatment is not directed at the disease, but at the patient. This results in all manner of prescriptions of animal, vegetable and mineral products that have to be individualized for specific patients. In acupuncture, a vast array of different needles is prescribed to fit the individual. It's no wonder that American scientists tend to throw up their hands over the problems of controlling variables and providing rational tests for evaluating the validity of acupuncture.

Question: Acupuncturists claim “miracles” with the use of acupuncture. What are these claims based on?

Answer: The claims of “success” are based on incomplete and vague reports from China. There are very few scientific experiments that have been done in the west. Some of the experiments done in the west, like “sham acupuncture” are very detrimental to the validity of acupuncture.

Question: Since acupuncture in the United States is considered only an experimental method, what would happen if patients were not charged for the procedure, and it was performed only in authorized scientific studies?

Answer: As one author reported, the amount of acupuncture done would drop drastically.

Question: Why has acupuncture been in such demand in the United States in the last year or two?

Answer: The amount of literature put out in nonscientific publications is staggering, with numerous unvalidated, preposterous claims of curing everything from drug addiction to producing weight reduction. The latest craze is to curtail the smoking habit by needling the ears. This is called auriculo-acupuncture.

Question: What are some of the ridiculous aspects of acupuncture?

Answer: Acupuncturists claim there are 39 points for needling the ear alone. The ear, according to the acupuncturists, is visualized as a fetus in an inverted position. Hence, they say that each organ in the human body has a corresponding position in the auricle, which you can treat for disease of that organ, by needling the specific point in the ear. When you decide you have the right point on the ear, you take a short needle and insert it through the skin and into the cartilage but not through it. Then the needle is intermittently twirled for 15 to 30 minutes, or you can use electrical current through the needle.

In one American acupuncture clinic I visited, where they were attempting to cure the tobacco habit and to reduce overweight individuals, small needles were put in the ear, and worn for a whole week. Whenever the urge to smoke came on, or to eat excessively, the patient was to press the needle to attempt to stop the urge. At the end of the week, the patient returned to have the needle removed, and another one was inserted in the other ear to be worn for a week. When I asked what position was decided on for inserting the needle, they said they used position lung 9, one of the 39 points on the ear.

Question: The average American doctor attempting to use acupuncture takes a two-week course in acupuncture. Can he rationally understand acupuncture when the average Chinese spends six years in training?

Answer: It appears he cannot. The following data show some of the difficulties facing the American doctor.

Acupuncture theory believes that particular points of the skin are devices or sensors of the state of health of organs of the body. These points occur in lines, or meridians. There are 12 regular meridians, with bilateral symmetrical branches, and two special meridians not associated with any organ but still serving as a channel for the flow of energy. Even though there are more than 12 organs of the body, they are supposedly regulated under one of

the 12 meridians. Acupuncturists will treat more than one meridian simultaneously. Also, treatment varies according to hourly time, season, the illness, and the physical health of the patient. Acupuncture points are located by pousse and fen. Pousse is an anatomical unit of measurement that varies with the individual. The pousse for an arm is the 9th part of the distance between the crease of the axilla and the crease of the elbow. A fen is a "decimal" part of the pousse. The following is a typical description: Point number 1 of the eleven point lung meridian is called Chung Fu. It is found two pusses lateral to the nipple and four pusses eight fen above it, in the first intercostal space. The special needling instructions are "3-5 fen deep." Indications include "dyspnea, bronchitis, tonsillitis, tropical fevers, pulmonary affections, cardiac affections, edema of the face or limbs."⁴

This is only a small part of the system of acupuncture. The acupuncturist, in general, attempts to correct an energy imbalance by applying one or more of the following procedures: Treatment by the points as just outlined, by the law of the five elements, by the general Yin-Yang imbalance, by the principle of opposites, and by the extraordinary meridians. Unless the American doctor is willing to spend years in the study of acupuncture, as do the Chinese, he is stumbling in the dark as to what it is all about. This is the reason so many American acupuncturists hire Chinese assistants to tell them where to stick the needles and what to do. Without the Chinese assistants, it appears that the American physician hardly knows any more than the patient he is treating.

Question: What is the opinion on acupuncture of a physician who lived in China before the Communist takeover?

Answer: Our interview with a physician who was in China for over 50 years brings out the fact that the earlier performed acupuncture, before the Communist takeover, was primarily needling to attempt to remove pain. It appears that the Communists in the 1950s and 1960s rediscovered hypnosis by the use of needling the patients. This was aided by the absolute rule and mind domination of the Communist

movement, together with the stoic characteristics of the Chinese people. For example, many mainland Chinese receive no analgesia for childbirth, and in some of the doctor's surgical cases where a spinal anesthetic wore out, he would ask the patients if they wanted a general anesthesia to finish the operation. This they would refuse, and asked him to finish the operation without further anesthesia.

Question: There appears to be a definite decrease in enthusiasm for acupuncture by some of the American scientific investigators. What are the latest facts?

Answer: The latest information from medical journals in 1974 reports a definite decrease in enthusiasm for acupuncture by some of the American scientific investigators. One former optimistic researcher reports that acupuncture may not be as good as initial impressions from China suggested. Many of the early proponents of acupuncture are having second thoughts about acupuncture. The latest report, by American otolaryngologists, counters the Chinese claim for cure of neurosensory deafness of children. This is the almost unanimous view of otolaryngologists attending the 77th annual meeting of the American Laryngological, Rhinological and Otological Society in Palm Beach, Florida, in April 1974.

Question: Is acupuncture painful?

Answer: In some cases, it is very painful. In others, there is little or no pain.⁵

Question: Acupuncture is claimed to work in some unconscious people. How do you explain this?

Answer: Unconsciousness does not close the door to certain incoming stimuli. For example, some patients who have been operated on under general anesthesia, later, when recovered from the anesthesia, have been hypnotized, and while under hypnosis have repeated conversations by the surgeons that went on during surgery. In other words, the unconscious patient in surgery was still able to mentally receive certain auditory stimuli. They can also receive pe-

ripheral nerve stimuli by electro-acupuncture in the same way.⁶

Question: In therapeutic acupuncture, what is your impression as to its claimed effectiveness, and what could be a reason for its supposed help?

Answer: It is my impression that it is primarily a placebo or sugar-pill effect, yet, I must inject a certain note of caution, that, due to the faith of the individual in the treatment, and the overall supervision of the therapy by individuals who have in some cases performed acupuncture anesthesia, that the repetitive, monotonous electrical stimuli does have a potential, as has been demonstrated in animal experiments, for reaching the hypnogenic brain centers, thus possibly blocking cerebral inhibiting factors. This may, in some cases, possibly initiate hypnosis into the overall picture.

Question: We understand the American physicians who went to China four years ago seemed to be overly impressed by acupuncture. What do physicians now think who have recently been to China?

Answer: The latest reports show success in some cases; in other cases, hypnosis was evident, and in some cases there was pure stoicism to pain. The 16-member American Medical Association delegation to China doubted the efficacy of acupuncture anesthesia as a method of therapy. They do not think the word anesthesia fits the usage. They used the word hypalgesia, meaning only a reduced perception of pain. They also pointed out that, in acupuncture anesthesia, the Chinese frequently use sedatives and narcotics as well as local anesthetic infiltration of skin incisions or critical areas. They also noted that preconditioning of the patient by the anesthetist was preferred, as is done in hypnosis. Many patients seem to suffer during the surgery. Their conclusion is that there is no scientific basis for acupuncture, and their advice is that the American public not be exploited.⁷

Question: Do doctors who practice acupuncture realize the problems and dangers involved in the use of acupuncture?

Answer: In many cases, the answer is no. Some American doctors using acupuncture realize the hypnotic implications of their practice. Other practicing acupuncturists believe the needling helps through some unknown nervous system mechanism as yet undiscovered. Some acupuncturists frankly state that the insertion of the needles and the electrical current are only placebo effects. We merely point out to the last group, that at \$35 a needling, this is an expensive placebo or sugar pill for an experimental procedure. Dr. E. G. Dimond, who has written for the *Journal of the American Medical Association*, points out that since this is experimental, patients should not be charged for it under these circumstances. Perhaps, if this were done, there would be a lot less acupuncture carried out. The real danger for the acupuncturist is that as he gets skill in needling in the so-called "placebo effect," it is only a short step into the realm of the unknown, when he will be ready to try his hand at actual anesthesia to induce the trance state. At that moment, he has stepped over the line. He has, in reality, graduated into the inner occult realm of hypnosis. And the tragedy, in many cases is, that the medical or dental acupuncturists who are practicing acupuncture anesthesia are not even aware that they have become hypnotists. Furthermore, our studies show that few of those experimenting in acupuncture ever give it up.

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Acupuncture Anesthesia

Acupuncture anesthesia, sometimes called acupuncture analgesia, refers to using acupuncture to induce anesthesia for surgery. The anesthesia is induced through rhythmic stimulation of the peripheral skin nerves by mechanical rotation and manipulation of the needles, or by electro-stimulation. Also used in China is the method of merely palpating, pressing or massaging the designated puncture points. In all induction modalities, the repetitive fatiguing stimuli cause, in a limited number of susceptible individuals, a suppression of functions and inhibitions of the cerebral cortex, resulting in the trance anesthetic state, which is similar to the mesmeric trance state.

Question: Can surgeons dependably rely on using acupuncture anesthesia?

Answer: Actually, repeated failures occur with acupuncture anesthesia. Only recently, Professor Marcel Gemperle, director of the Geneva University Institute for anesthesiology, is reported by the Associated Press to have announced to his Swiss colleagues that he and three others did not see a single case in China in which acupuncture produced complete insensitivity to pain and even saw at least one instance—a chest operation in a Shanghai hospital on a 48-year-old man, where the patient “began to move, screamed, coughing all the time.”

Dr. Ian Capperault of Edinburgh, Scotland, on a medical tour of China, found that there was an indoctrination of several days needed, and that in many of the patients before surgery, various medications, mainly barbiturates, were used as well. Emergency operations were usually done under spinal anesthesia.

Chinese physicians themselves warn that acupuncture anesthesia should not be used uncritically, and usually heed their own warnings. There are often poor results with acupuncture anesthesia; it is not always complete, and in

long operations, the anesthesia appears to wear off as time passes.

Reports in the Chinese medical literature are definitely inadequate by scientific standards. For example, we would not regard an incomplete anesthesia as "satisfactory." In medical journals, the Chinese consider experiencing "mild pain" as successful anesthesia, and do not list results with pain as a "failure." Certainly, any American, either doctor or patient, would regard feeling pain under anesthesia during surgery as a distinct failure of either technique or anesthesia. Most medical scientists in the United States feel that, while acupuncture may work for certain pains, it is still only an experimental technic, and Dr. E. G. Dimond points out that a patient should not be charged for it under these circumstances. Perhaps if this were done, there would be a lot less acupuncture carried out.¹

Question: Is there anything new or unusual about the claims of acupuncturists for acupuncture anesthesia?

Answer: Definitely not. There is nothing startling or different about the dental extractions being performed under acupuncture. Dental extractions were extensively performed in the 1780s under the influence of mesmerism. To those who have been overly impressed with acupuncture anesthesia for major surgery, let me point out that records of London hospitals show many surgical cases performed under the anesthesia induced by mesmerism, which later became known as hypnotism. These cases were performed in the early 1800s before the advent of chemical anesthesia.

If one takes the time to dig out the pertinent facts in the time of Mesmer, all the evidence will be found to show the similarities between acupuncture and mesmerism. The amount of literature available to those wanting to study mesmerism is considerable. Most of it is in Europe. In fact, in the mesmerist collection of the Bibliotheque Nationale, Paris, France, there are 14 volumes of 1,000 pages each. This is only one group of books. There are many others.

Question: Can acupuncture anesthesia be done without premedication?

Answer: Yes. Depending on the faith of the individual.²

Question: Many Chinese texts on acupuncture emphatically state that acupuncture anesthesia is the anesthesia of choice of the people in China. If this statement is to be taken at face value, why is it that from all available evidence of American physicians who have visited in China, they find less than 15 percent of surgical cases being done under acupuncture anesthesia?

Answer: This fits in with the western findings of hypnosis, where it is generally agreed by hypnotists that there is only a small percentage of people that can be hypnotized into a trance necessary for surgery.

Question: What does a Swiss research team that visited China conclude about the future of acupuncture in China?

Answer: A recent report from Lausanne, Switzerland, of a Swiss medical team that toured China seeing both successful and unsuccessful acupuncture anesthesia, predicted the Chinese will eventually abandon acupuncture. Dr. P. Rentchnick of the Institute of Medicine and Hygiene in Geneva, described why he believes they are now using it. One is their nationalistic pride and the lack of finances to get modern anesthetic equipment for their huge population. He believes once the financial factors are solved, and they get over their hypernationalism, they will then abandon acupuncture.³

Question: Do the points and meridians mean anything in acupuncture anesthesia?

Answer: Not any more. At one time 18 needles, and more in some cases, were needed for a pneumonectomy. Now in some Chinese clinics they are down to using one needle. In one western clinic, where both acupuncture and hypnosis are used, one anesthesiologist who has used both technics jokingly said that he was down to no needles in achieving anesthesia.⁴

Question: Do the Chinese themselves use the same points to

bring on anesthesia, and does there seem to be any physiological or anatomical rationale?

Answer: No.⁵

Question: When was acupuncture anesthesia officially first discovered?

Answer: In 1958. In 1960, it began to be frowned upon in China as unscientific, and was used infrequently until 1966, when government leaders reordered its use in all hospitals and rural areas. Since then, it has been used more extensively, perhaps as much as in 15 percent of major operations in certain areas of China. Naturally, the political environment has a lot to do with its use.

Question: What drugs are used in conjunction with acupuncture anesthesia?

Answer: At the present time in China, nearly all patients undergoing acupuncture anesthesia receive some type of drugs, such as morphine, scopolamine, meperidine hydrochloride and pentothal preoperatively and during surgery. Some patients require local infiltration of procaine in the skin incision and peritoneal tissues.⁶

Question: Why is the ear used so much in acupuncture anesthesia?

Answer: It is very sensitive to the electrical current or the mechanical stimulation used in acupuncture. Also, its proximity to the brain centers makes it ideal for using the hypnotic induction technic of repetitive, monotonous stimuli that has proved so successful in scientific animal hypnotic experiments.

Question: If the conventional points mean nothing, can you use any points on the body?

Answer: Yes.⁷

Question: Does acupuncture anesthesia mean the same as acupuncture analgesia?

Answer: Yes.⁸

Question: What success do scientists in western countries have with acupuncture?

Answer: The results appear unclear and uncertain. For example, in Germany, results at the Anesthesiology Institute of the University of Mainz were unsatisfactory. Also in Berlin, two out of three attempts by trained acupuncturists failed to produce anesthesia.⁹

Question: Can acupuncture anesthesia be used for everyone in China?

Answer: No. It has to do with preselected patients, in a manner similar to the methods used in hypnosis in the west.

Question: What percentage of Chinese patients undergoing surgery use acupuncture anesthesia?

Answer: Only a very small percentage. Figures range from about 2 percent of the operations done in China during the last seven-year period to as high as 15 percent done recently.¹⁰

Question: What is one of the main reasons for poor acupuncture anesthesia?

Answer: It is not because of the poorly picked points, but because of an inadequate personal relationship between the patient and the acupuncture anesthetist.¹¹

Question: Besides repetitive, monotonous stimuli in acupuncture anesthesia, what other prerequisites are needed?

Answer: The effectiveness depends considerably on the mental state of the patient, that is, if the patient is calm and confident about the procedure.¹²

Question: In China, some cases come in for acupuncture anesthesia whom the Chinese claim have not had preconditioning. How can one reconcile this with hypnosis preconditioning?

Answer: In reality, the whole Chinese nation has been preconditioned by Maoism, propaganda and thought control.

Also, the acupuncturist in charge must have considerable experience to bring on the hypnotic induction. In China, most emergency cases are treated with conventional anesthetics that we use in the west.

Question: Why are the Chinese unwilling to even consider that acupuncture anesthesia may be related to western hypnosis?

Answer: It may be a matter of saving face. They have steadfastly refused to humiliate themselves by the suggestion that they are using western hypnosis which has been known in Europe for centuries, and in Africa for milleniums.

Question: What do the latest experiments from China indicate about the validity of precise points in acupuncture anesthesia?

Answer: The experimental data demonstrate conclusively that the principle in satisfactorily performing acupuncture anesthesia is not in selecting precise points on the skin, but in the *proper induction time*. In other words, the length of time you maintain repetitive, monotonous stimuli as one does in both human and animal hypnosis.¹⁴

Question: What are the principles of acupuncture anesthesia?

Answer: The needle insertion is similar to therapeutic acupuncture. After insertion, the sensory point or points must have continuous stimulation, either manually or by electrical current for at least 20 to 30 minutes. It is now more practical to stimulate the point or points electrically. Premedication may or may not be given. Preconditioning for some days ahead is advisable as is done in hypnosis surgery. Thus, indoctrination is carried on whereby the patients are reassured and informed as to what to expect, and the close relationship is started between subject and anesthetist or hypnotist. To compensate for possible respiratory embarrassment in chest operations such as pulmonary resections, patients are taught to breathe with their abdominal muscles for some time before surgery. Prior to

surgery, a sedative or hypnotic drug may be given, and during surgery, analgesic drugs may be used, and even a local anesthetic may be utilized to supplement the acupuncture anesthesia. The analgesic effect of the acupuncture anesthesia may persist for several hours after the surgery. Apprehensive patients are poor candidates for acupuncture anesthesia. In 1958, acupuncture anesthesia started by stimulating several points, but with time less and less points have been used, until at present, one point is enough by experienced operators. The ear points are very frequently utilized either by themselves, or in combination with other points. Nose points have also been used for acupuncture anesthesia.

Question: Many American investigators absolutely insist that “specific points” are needed for anesthesia of certain parts of the body. What is the latest Chinese experience with specific points on the body to induce anesthesia?

Answer: Instead of the former use of multiple points on the body to produce anesthesia, some groups in China can now produce anesthesia of all parts of the body by using only one spot on the body surface. One group disregarded recognized spots on the meridians and used any body spot or point to produce surgical anesthesia for any operation.¹⁵

Question: Why is an electroencephalogram (EEG) that has been taken during acupuncture anesthesia different from an electroencephalogram taken during conventional hypnosis?

Answer: The reason for the difference is that the usual hypnotic trance is induced by stimuli entering the optic and auditory nerves, while the trance of acupuncture anesthesia is induced by stimuli entering the peripheral nerve system. With different types of sensory stimuli input, there would naturally be differences in the electroencephalograms.

Question: Why is it that sometimes mainland Chinese are successful with acupuncture anesthesia and many of our western scientists are not?

Answer: The reason is twofold. First, the degree of hyp-

notic responsiveness varies between different races. Peoples under strict obedience and dependence are more susceptible than those free to think for themselves. The other main reason for its relative unsuccessfulness in the west is that there are not very many accomplished hypnotists among medical anesthesiologists. Hence, the anesthesiologist is not prepared for the final induction of the patient into the hypnotic trance. The anesthesiologist, in many cases is only expecting a purely physical anesthetic induction without hypnotic takeover that is necessary in acupuncture anesthesia, and has not preconditioned the patient for it.

Question: Describe acupuncture anesthesia in infants.

Answer: Concerning infants being acupunctured for anesthesia, the role of the hypnotist anesthesiologist is less. At this age, infants are more like animals in their behavior. In other words, they can be induced into the hypnotic state by using the principles of animal hypnosis, which include restraint, inversion, pressure on body parts, and most important, the use of repetitive, monotonous stimuli, which, in the case of acupuncture is the manual needling or electrical current. In the case of infants, this alone can be enough to bring on the immobility reflex (hypnosis), just as can be demonstrated in rabbits with repetitive, electrical stimuli.

Question: Why is the anesthetic area in acupuncture specific to certain parts of the body in some cases?

Answer: The patient mentally makes the choice of where the anesthesia is needed, and as the hypnotic trance is induced, the specific analgesic effect is produced for that part of the body. This can happen no matter where the acupuncture needle is inserted, whether it be in the hand, the toe, or the ear. The localized analgesic effect will occur where the patient and hypnotist operator want it to be. For example, if the ear is being needled, the analgesia can occur in either leg or arm or body, as mentally predetermined.

Question: What comparisons can be made between

acupuncture anesthesia in infants and adults?

Answer: In infants and animals where suggestion is not a factor, the acupuncture anesthesia or analgesia is generalized over the body, while in adults, the acupuncture anesthesia can be either localized or generalized, depending on the mental predetermination of the patient with the hypnotist acupuncturist and the intensity and duration of the electrical or mechanical stimuli of the peripheral nerves.

Question: In acupuncture anesthesia, what percentage of the induction is pure hypnosis and how much is due to the repetitive, monotonous stimulation of the electrical current?

Answer: It is difficult to say, and much depends on the hypnotic susceptibility of the individual and the hypnotic ability of the anesthesiologist-hypnotist. Man, being somewhat similar to animals, will be susceptible to the four methods of inducing an hypnotic trance, depending on the amount and vigor of the input of these four methods, which are listed as follows: (1) Restraint, (2) Inversion, (3) Use of pressure points, (4) Repetitive, monotonous stimuli. Of these four, the most important in the case of man, is the last, the repetitive, monotonous stimuli. These stimuli can be of different types, such as voice, sound, pressure, electrical current, and of these, electrical current is very important, for it can, through the nerves, rapidly reach the hypnogenic brain centers where hypnosis is postulated to take place. Then, in 20 to 30 minutes of this repetitive, monotonous stimulation, the higher cerebral center inhibition stimuli can be blocked, and the desired hypnotic condition initiated with the help of the hypnotist-anesthesiologist. The resulting anesthesia can be localized or generalized, depending on the prearranged goal of the patient or the acupuncturist. There are no logical or anatomical pathways which determine this, for Chinese investigators have now found that the charts of conventional skin points for needling are not necessary in obtaining anesthesia. Whereas, formerly, many needling points were used, supposedly to delineate a certain area of

anesthesia, now, the Chinese find that by taking any point on the body and introducing the monotonous, repetitive electrical current the desired result of anesthesia can be brought about. Again, this depends upon the hypnotizability of the subject, and the hypnotic ability of the hypnotist-anesthesiologist, as is shown by recent results in Germany and elsewhere.

Question: Is acupuncture the main part of traditional Chinese medicine?

Answer: No. It is only one of the nine branches of traditional Chinese medicine, and is believed to owe its origins to the Yellow Emperor who reigned about 2600 B.C. However, in some respects, it appears to be gaining ascendancy over the other eight branches of traditional Chinese medicine. Basically, acupuncture is the treatment of ailments by puncturing certain vital points distributed along energy paths. In acupuncture anesthesia, once the needles are inserted, they apparently need to be agitated, usually by manual rotation for the duration of the anesthesia. However, the trend in the last few years is to use a small electrical stimulator to apply a pulsatile current to the needles as a substitute for manual rotation. The patient receives, through the needles, a 0.5 milliampere current for 20 to 30 minutes, at which time he is ready for surgery. Like hypnosis, acupuncture anesthesia needs a period of preparation. This time factor has restricted the use of hypnosis in western medicine. The Chinese are like the rest of mankind, in that, given ample time for preconditioning, many are susceptible to hypnosis.

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Recent Western Studies on Acupuncture, Hypnosis and Witchcraft Anesthesia

Question: What is the opinion on acupuncture of one of the leading medical hypnotists in the United States?

Answer: From the *Journal of the American Medical Association* of May 15, 1972, under the title "Hypnotism and Acupuncture," Dr. William S. Kroger of Beverly Hills, Calif., writes in a letter to the editor: "E. Grey Dimond's two superb communications 'Medical Care and Education in China' and 'Acupuncture' in *The Journal* (218:1552, 1971) afford western scientists some penetrating insights into Chinese medicine. He, as well as others, has emphasized that the therapeutic rationale for acupuncture 'anesthesia' has never been satisfactorily explained. Although reasoning by analogy often can be faulty, I believe that acupuncture is a form of hypnosis. On the basis of the available data and current information as well as my experience of over 40 years with surgical hypnoanesthesia, inferences can be made as to how acupuncture anesthesia works. Study of current surgical reports in China indicate that nearly all patients receive some type of analgesia such as morphine, scopolamine, meperidine hydrochloride (Demerol), and thiopental sodium (Pentothal sodium) preoperatively and during surgery. Some even required novocaine injections into the peritoneal tissues. Such an array of pain-killing drugs singly or in combination is usually more than adequate for complete pain relief in selected cases. The ceremonial or ritualisticlike approach is a hypnotic procedure *per se* and mobilizes powerful auto-suggestive factors induced by prior indoctrinations. These motivate the patient's beliefs that the acupuncture

anesthesia will be successful. These factors also are operative in those operated on without analgesia. The 'needleism' merely acts as a reinforcing stimulus as well as a diversionary maneuver to disguise the presence of a subtle placebo effect. The resultant misdirection of attention further acts to inhibit painful impulses from reaching the cortex.

"The reason that even respectable scientists are not aware that 'hypnosis without hypnosis' is being utilized is because it is commonly believed that a formal hypnotic-induction procedure, so-called 'trance,' and objective signs of hypnosis are necessary. Recent investigations¹ have demonstrated that none of these are essential for production of hypnotic effects.

"Dr. Dimond noted the presence of some of the covert autosuggestive factors present in acupuncture anesthesia: the ideological zeal, the evangelical fervor, the prior belief shared by therapists and patients—all encourage the compounding of the sensory spiral of belief into conviction—Faith. It also should be emphasized that increased suggestibility to suggestion to induce Faith is a patient-centered response mechanism rather than a therapist-directed modality.² It is indeed a wise hypnotist who knows who is hypnotizing whom! The fact that patients had no prior discussion with a therapist does not rule out the presence of hypnosis. It merely confirms that a Svengali-Trilby-like relationship is not necessary to produce hypnotic phenomena. I have often induced hypnoanesthesia without the patient or onlookers being aware.

"In the occidental world, numerous major surgical procedures have been performed under pure hypnosis.³⁻⁵ My reported cases, a caesarean-hysterectomy, a thyroidectomy and extensive breast operations were all performed *without* analgesia. Interestingly enough, the patients behaved identically to those undergoing acupuncture anesthesia. The advantages, disadvantages, indications and contraindications of acupuncture anesthesia are similar to hypnoanesthesia. Reduction or elimination of anesthesia by any method, whatever it is called, is beneficial. This is not

intended as a criticism of Chinese acupuncture anesthesia. In the environment in which acupuncture anesthesia is being applied, it is obviously the method of choice. However, the medical community and laity should be aware that the *raison d'être* for acupuncture anesthesia is 'hypnosis in slow motion.' ”

Question: What is the opinion on acupuncture of one of the world's leading anesthesiologists?

Answer: Sir Robert Macintosh is one of the world's most honored and famous anesthesiologists. The following was published by him in the Aug. 25, 1973 *British Medical Journal*, pages 454-455: “As a means to prevent pain in surgery, I have no doubt that acupuncture works—But (with a capital B) only in a limited range of surgery, and in a very, very limited number of patients; and in this respect it differs not at all from hypnotism, mesmerism, suggestion, animal magnetism, call it what you will. The idea that acupuncture can be grouped with general anesthetics and local analgesics, or that, currently, it is ‘employed for most of the major surgery that is undertaken on the Chinese mainland nowadays,’ is, in my opinion nonsense.⁶

“At the suggestion of Mr. J. S. Horn, F.R.C.S., I had the good fortune to be invited by the Chinese Medical Association and spent eight weeks in the autumn of 1959 on an anaesthetics lecture/demonstration tour in that country. I travelled extensively, visiting Peking, Changchun, Shenyang (Mukden), Anshan, Sian, Chungking, Wuhan, Shanghai, Hangchow and Canton. I had with me a dictating machine of which my hosts approved, and which indeed on one occasion they repaired though they were unfamiliar with it. I made on-the-spot notes and dictated freely from these on my return to the hotel. Transcription of the dictation belts was made in England as the result of which I have a diary of 430 typewritten quarto pages. I had the advantage of having the same personal interpreter throughout, Dr. Shang, senior anaesthetist at the Peking Chest Hospital who had in 1948-9 spent 12 months with an internationally known anaesthetist in mid-America. He proved helpful, pleasant

and well informed. I received the most courteous and considerate treatment everywhere and came away, like every other visitor I have heard of, enormously impressed by what had been accomplished in that great country. This visit of mine changed most of my preconceived ideas about China, but not about acupuncture, of which, at my request, I saw quite a lot, and made full notes.

"In brief, I saw nothing done under acupuncture more remarkable than the surgery described and illustrated in the book by Esdaile⁷ published in 1846, just before the introduction of ether.

"All these operations were carried out with the help only of mesmerism. I could cite many other contemporary references. A quite recent article in *Anaesthesia*, the official journal of the Association of Anaesthetists, was entitled 'Surgery Under Hypnosis.'⁸ In this, we read that in Britain two impacted wisdom teeth requiring incision of gum and use of bone chisels 'were removed completely painless under hypnosis.' Also in the same patient, but on a different occasion, a bilateral mammoplasty was successfully carried out under hypnosis. At one point, the patient 'remarked that she was thirsty and was given a drink with a feeding cup while the operation continued.' During surgery under acupuncture munching orange segments is currently more favoured.^{9, 11} It is noteworthy that the above article excited no comment. Were the procedures to be repeated now, with benefit of acupuncture, I have little doubt they would hit the headlines both lay and medical.

"In China, I formed the impression that specific acupuncture points, at any rate those unrelated of gross anatomy, were phoney, and that the same results, good and disappointing, would have followed had the needles been inserted elsewhere. And I have no doubt that my views were shared by my Chinese colleagues who had received an orthodox ('western' to them) medical training. But my colleagues were loyalists. They were not concerned whether the procedure was well founded scientifically; what mattered was whether it was good for their country. The more I learnt about the recent history of China, the more I

came to understand and sympathize with that point of view.

“To me, the idea of studying the location where needles should be placed is misconceived. If you want to make acupuncture work, attention will have to be directed not to the acupuncturist, but to screening patients and popping needles at random into those susceptible to hypnosis and who have a strong motive for it to be successful. It must be remembered that the Chinese people are, with good reason, intensely grateful to Chairman Mao, and that he has throughout championed traditional medicine, the only medicine available at the time for the masses who supported him during his years of turmoil. Understandably, motivation for acupuncture to be successful is great.

“It would be an easy matter to test whether accurate siting of the needles or the mental approach of the patient is the more important factor in achieving success. There would be no difficulty in obtaining the necessary expenses for a leading acupuncturist to travel to Britain and exhibit his skills at any emergency operation, or at any routine operating list for general surgery in the country. If the patients are chosen at random, I confidently predict a success rate of nil. I believe that, faced with cholecystectomy, acupuncture needles bear a similar relationship to ether as does a bottle of coloured medicine to penicillin in the treatment of septicaemia.

“I would stress that I write not to denigrate acupuncture—far from it—but to express my belief that, if someone can explain hypnotism to me, I am confident that the secret of acupuncture will be revealed at the same time. I concur entirely with the view that ‘acupuncture is an effective use of hypnosis. This in no way dismisses the value of acupuncture, but it does place it in a class of phenomena with which we are partly familiar.’ ”¹²

Question: What motion pictures are available for comparing acupuncture, hypnosis and witchcraft anesthesia?

Answer: The following are some of the available films:

Hypnoanesthesia in Thyroidectomy #8B

Wexler Film Productions
801 N. Seward St.
Los Angeles, CA 90038

Acupuncture Anesthesia (Parts I and II)

Audiovisual Center
The University of Iowa
Iowa City, Iowa 52242

Maganga

Modern Talking Picture Service, Inc.
315 Springfield Ave.
Summit, NJ 07901

The first is a film showing surgery performed under hypnosis as practiced in the United States.

The second film shows acupuncture surgery as it is done in China.

The third film is an amazing film in the portrayal of the use of the hypnotic trance state. It is a colored motion picture on witchcraft surgery being performed in central Africa. This surgery took place and was filmed north and east of Stanleyville at Maganga. It lasted seven and a half hours. It is brain trephining surgery, performed under the hypnotic trance of the witch doctor who proceeds to flap back the scalp of the wide-awake patient, then removes a large part of the skull for the relief of supposed diseases of the brain. Dr. Kosumo, the witch doctor, who does the surgery, has, according to African authorities, performed many of these surgeries under hypnotic trance.

You will notice in the film that halfway through the surgery, even though the patient is in an hypnotic trance, she says she wants a drink of water; hence, the surgery is stopped for a few minutes, so she can sit up and drink water. Then the surgery is resumed.

When you carefully compare this film with acupuncture anesthesia, you will notice their similarities in the hypnotic trance. The anesthesia in the witchcraft surgery, the

acupuncture surgery and the hypnosis surgery is successful, because the following autosuggestive factors are present:

- 1) Zeal for the procedure.
- 2) Evangelical fervor.
- 3) Prior belief of faith that it will work.

As you view the motion pictures, you will note the following facts:

1) That in the hypnosis picture, the hypnotist has pre-conditioned the patient ahead of time. In the Chinese acupuncture picture you will hear the commentator mention the same thing.

2) That the hypnosis induced by the western hypnotist is deeper than the others. Also of interest is the fact that he uses no premedication. The Chinese picture mentions they use Demerol as a premedication.

3) You will notice that the Chinese use needling constantly when the surgery is going on, either vigorously moving the needles, or using electrical current.

4) When you read and see various magazines on acupuncture, you get the impression that this is the surgery of choice of the majority of the Chinese people. This is not so, for the latest data show the small percentage of cases being performed under acupuncture anesthesia. One series shows one to two percent, and another series shows approximately 15 percent. Again, this fits in with estimates of those who can be hypnotized for surgery. If acupuncture were true physiological anesthesia, then 100 percent of patients could be anesthetized, and this is not so.

The Chinese hypnosis is a lighter hypnosis—patients have their eyes open—they seem to be more stoic and can stand more pain than Americans. Also, the film showing witchcraft surgery demonstrates lighter hypnosis, for such patients, too, can drink water and eat just like the Chinese during their surgery.

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Conclusions

Question: What detailed reference lists are available for study on acupuncture?

Answer: The following are three reference lists for detailed study in which there are numerous articles on acupuncture. These are in the National Library of Medicine, Literature Search No. 72-1, 73-9, 74-5; The U.S. Department of Health, Education and Welfare, Public Health Service, National Institute of Health, Bethesda, Maryland.

Question: Into what classifications is acupuncture divided?

Answer: Acupuncture is divided into therapeutic acupuncture and acupuncture anesthesia. Therapeutic acupuncture refers to acupuncture performed to relieve headaches, rheumatic pains, etc., and in certain clinics to attempt to inhibit tobacco craving, alcoholism, overweight problems, drug addiction and other overindulgence syndromes. This appears to be merely a placebo or sugar-pill treatment, for in many prominent studies less than 50 percent of patients were helped, which is within the percentage of the placebo effect.

Acupuncture anesthesia refers to using acupuncture to induce anesthesia for surgery. In many of the studies in western nations, acupuncture anesthesia has failed to induce satisfactory anesthesia because western investigators tend to forget that preconditioning of the patient is of great help, and that selectivity of the patient is not used as a routine. Of great importance is the fact that the anesthesiologist himself did not have the hypnotic ability to carry the procedure through to a successful hypnotic induction. The needling with the electrical current, or the manual movement of the needles is similar to the repetitive, monotonous stimuli which scientists use to induce the hypnotic trance state in animals. However, the difference is that the repetitive, monotonous stimulation in itself is enough to bring on the hypnotic trance in many species of animals,

while in humans it will take the faith of the patient, together with the ability of the hypnotist anesthesiologist and the repetitive, monotonous stimuli, which in electro-acupuncture is the electrical current. In the use of acupuncture anesthesia, 20 to 30 minutes of the repetitive, monotonous electrical current is used. This repetitive bombardment of the subcortical brain centers inhibits the cerebral cortex, thus preparing the patient mentally, if he is hypnotizable, for the hypnotic trance state.

Question: In hypnosis, acupuncture, and mesmerism, how is the trance anesthesia induced?

Answer: In hypnosis, the anesthesia is induced mainly through rhythmic stimulation of visual and auditory pathways. In acupuncture, the anesthesia is induced through rhythmic stimulation of the peripheral skin nerves by mechanical rotation and manipulation of the needles, or by electrostimulation. Also used in China is the method of merely palpating, pressing or massaging the designated puncture points. In mesmerism, the hypnotic anesthesia is induced mainly by rhythmic stimulation of the peripheral skin nerves by massage and manipulation. Thus the peripheral nerves are the points of entry for the induction stimuli in both mesmerism and acupuncture. In all induction modalities, whether hypnosis, acupuncture, or mesmerism, the repetitive fatiguing stimuli cause suppression of functions and inhibitions of the cerebral cortex, resulting in the trance anesthetic state.

Question: What conclusions can one reach concerning the dangers of acupuncture and related occult therapies?

Answer: In conclusion, may I emphasize that:

No one knows exactly how acupuncture works.

No one knows exactly how hypnosis and mesmerism work.

And no one knows exactly how witchcraft works.

But they do work, and in a similar hypnotic way, and you, as an individual should have nothing to do with any of them. If you value your physical and mental health, and

above all, if you value your spiritual health, then avoid these mysterious occult therapies. Centuries ago, a courageous leader pointed out to his followers “that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine.” This wise advice could very well apply to all of us today.